A TRAINING MODEL THAT PREPARES LEADERS AND CHURCHES FOR MINISTRY RENEWAL

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ABSTRACT

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The context for this project is First St. Peter AME Church in Stone Mountain, Georgia. If churches participate in this training model, they will be prepared to experience a new level of effective ministry through ministry renewal. This project addresses the past hurts and wounds of churches, positive examples of leadership, and the need for churches to be creative going forward in ministry. The participants are surveyed pre- and post-session in this six-week training model and that measured data will show attitudinal change and therefore provide the impetus to plan for renewal.

ACKNOWLEDGEMENTS

I would like to acknowledge and give my warmest thanks to my mentors Dr. Dexter Cannon and Dr. Charles Jackson. Dr. Cannon thank you for your tireless effort of guiding me through this program. I could not have done it without your leadership and guidance. Dr. Jackson, thank you for all of your wisdom that you provided throughout this project as well. Thank you Dr. Dozeman for all of your candor, but relevant suggestions that helped make my project much better. Thank you to all of my classmates that were so encouraging along the way and who helped me through all the stages of writing my project. I would also like to thank the doctoral committee and my professional associates for making my defense be an enjoyable moment, and for your brilliant comments and suggestions.

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Finally, I would like to thank God, for helping me through all the difficulties. I have experienced your guidance day by day. You are the one who let me finish my degree. I will keep on trusting you for my future.

DEDICATION

This work is dedicated to my late mother, Minerva Green. Mom, you were always my hero and my inspiration. You showed me what a hardworking single Black woman looked like. You always worked two jobs so that you could provide for me. You built your life around providing for me. I never saw you complain. I only saw you grinding and working hard. Your legacy was to do whatever it took to get the job done. You are my queen. I would not have been able to accomplish this doctorate degree without the love and guidance you gave me as a mother.

Thank you so much. I dedicate this project to you mom.

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ABBREVIATIONS

AME	African Methodist Episcopal
AMEC	African Methodist Episcopal Church
ME	Methodist Episcopal
MEC	Methodist Episcopal Church
UMC	United Methodist Church

It is good to renew ourselves, from time to time, by closely examining the state of our souls, as if we had never done it before; for nothing tends more to the full assurance of faith, thank to keep ourselves by this means in humility, and the exercise of all good works.

—John Wesley

INTRODUCTION

We are living in a different religious climate from our ancestors. Past generations have tended to be more religious than what we are today. Many churches are experiencing a historic decline in the effectiveness and relevancy of their church. They are dying and need to experience renewal. Church Renewal is the process by which a church body focuses on the work of examining the reasons for plateaus and decline in ministry. This examination then leads to a process of working toward restoring ministry impact and effectiveness. The United States is not as religious as it used to be in the past. Many Americans do not claim church membership anymore. Church membership in the United States has declined over the past twenty years. The challenge for the church is to stay relevant and productive. There must be a concerted effort from members and potential members to make a commitment to the church. Leadership in the church must face the issue of losing a generation and find a way to reach all age groups. The church must confront the new reality that Americans are leaving the institution that was once beloved. Many churches and denominations desire to experience renewal in their local churches.

There is a myriad of reasons why churches have stalled out and become ineffective. In this project three pillars will be addressed. The three pillars are:

1) The need to heal and repair the church's trust and understanding of pastoral and biblical leadership.
2) The need to restore ministry confidence through positive examples of church renewal.

3) The need to be open to creative and innovative change through a universal change theory.

Chapter one reviewed the ministry context and ministry journey that led to the writing of this project. This project came about through the intersecting of my thirty-year preaching ministry and the history of First St. Peter African Methodist Episcopal Church in Stone Mountain, Georgia. The connection is that both the church and I have gone through a traumatic experience that wounded us and rendered us ineffective. This traumatic event caused the need for healing and renewal.

Chapter two examined the biblical foundation of this project. The text is Exodus 18:13-24 in which Moses' father-in-law, Jethro, recognized that the ministry template that Moses was using was not effective and needed to be restructured in order for the children of Israel to experience renewal and effectiveness.

Chapter three explored the historical foundation of this project. The historical foundation was based on the ministry renewal efforts of Richard Allen and John Wesley. Both men are great examples of leaders who recognized that the current template for ministry needed to be challenged and changed in order to experience renewal. They are historical trailblazers.

Chapter four will discuss the theological foundation for this project. This chapter defines the purpose of ministry in the church. The theological foundation is based on the work of Dr. Richard Osmer in the field of Practical Theology. Osmer suggests that there are four questions that should be asked: What is going on? (descriptive-empirical task). Why is this going on? (interpretative task). What ought to be going on? (normative task). How might we respond? (pragmatic response). If applied to churches, we would ask what

is going on in our church? Is our church stuck, stagnant, and ineffective? Why is our church stuck, stagnant, and ineffective? What should our churches look like? What is the picture of an effective and renewed church? How do we move from being stuck, stagnant, and ineffective to becoming churches that are fluid, viable, and effective?

Chapter five focuses on the interdisciplinary foundation of the project. The interdisciplinary focus is the area of group dynamics and group management. It is based on Kurt Lewin's Change Theory. In this project, the concept of "change management" was applied to the church. The main tenet of Lewin's Change Theory is a three-step process known as unfreeze, change, and refreeze. The social scientist Lewin made his change theory comparable to a block of ice. This project applied the three-stage process to the church as a conduit to church renewal. This project explored how Lewin's Change Theory relates to church renewal. Churches will unfreeze their old methods, change to new more effective methods, and then refreeze the new system.

It is my belief that churches need a training model that will prepare churches to experience renewal. This project represents the work that churches need to do in order to begin to be the effective church that God has called them to be. If churches work through this training model and then begin to analyze and reconstruct their ministry structures, then they will be prepared to experience renewal in their church. This project will help churches examine themselves and see what they need to address in order to experience renewal. I will test this hypothesis for eight weeks at First Saint Peter AME Church with a series of pre-assessments, leadership workshop trainings, and post assessments. The expected result will be a training model that every church can implement. This model will help every church look within and see the process needed to experience church

renewal and relevancy on a new level.

CHAPTER ONE

MINISTRY FOCUS

Introduction

This synergy chapter examines many foundations including the foundations of my personal life, the foundations of my church's life, and how they impact each other. In this project Church Renewal is defined as the process by which a church body focuses on the work of examining the reasons for plateaus and decline in ministry. This examination then leads to a process of working toward restoring ministry impact and effectiveness. This also involves plateaus and declines in my personal life that have renewed for impact and effectiveness. The chapter examines the journeys of both and synergizes them for this Doctor of Ministry project. This chapter shows how both organisms experienced life and death and how they both need renewal. As a young man, certain foundational elements helped me to develop. Three foundational principles exist: my spiritual or church foundation (raised in a godly home), my academic foundation (my family believed in a high academic tradition), and my ministerial foundation (my family consists of many ministers of the gospel).

Robert Critchley penned the words, "My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus name. On Christ the solid rock I stand, all other ground is sinking sand. All other ground is sinking sand." These are the familiar words to one of the great hymns of the church. It

deserves this accolade because the hymn speaks to the foundation of Christian belief—the belief in Jesus Christ as the foundation. Every person and institution have foundations upon which they are built. Foundation is a late Middle English word from the Old French word *foundation,* which originates from the Latin word *fundatio* derived from *fundare* and means originally ‘to lay a base for,’ Dictionary.com writes that a foundation is:

1) the lowest load-bearing part of a building typically below ground level an underlying basis or principle

2) justification or reason

3) a basis (such as a tenet, principle, or axiom) upon which something stands or is supported

4) a body or ground upon which something is built up or overlaid[1]

Spiritual/Church Foundation

The first foundation is my spiritual and church foundation. Raised in a godly home, I am the eldest of the third generation of preachers in my family. My grandfather was a minister in the African Methodist Episcopal (AME) Church, my four uncles are ministers in the AME Church, and I have four cousins that are ministers in the AME Church. My mother raised me as a single parent, and she worked two jobs most of my life. This led to my old-school grandfather and grandmother raising me. My grandparents had rules that kept me grounded and headed for a path to a relationship with Christ and a future in ministry. I grew up in the hood, but a family that dreamed bigger surrounded me. My nickname as a kid in the neighborhood was "church boy." I received this nickname because most days of the week I left games and sporting activities of the neighborhood to go to some type of activity at church. Most times I headed to youth choir rehearsal, youth ministry meeting (YPD), or prayer meeting and Bible Study. These activities help to initiate my love for God and my love for God's church. Participating in Sunday school programs where I stood and recited poems and essays from memory first

[1] Dictionary.com, "Foundation," Dictionary.com, www.dictionary.com/browse/foundation?s=t.

developed my public speaking skills. I learned all the names of the sixty-six books of the Bible, the twenty-third Psalm, and the Lord's Prayer.

This was my early developmental journey. All these things projected me onto a path to Christian ministry. My grandparents also set tough rules such as being in the house before the streetlights came on. These rules were very important because they differed from the rules of other parents on my street. This was not evident to me, until I went back to my old neighborhood as an adult. I realized that many of my friends failed to survive growing up in the hood. This was an eye-opener for me because it illuminated how my grandparents raising me in a godly home was very foundational to my life's journey.

Academic Foundation

My second foundation is my academic foundation. My grandfather was not concerned with promoting a sports legacy in our family. He only cared about academics and getting a solid education. My grandfather only had a high school education, but he wanted to make sure that all his children earned college degrees. My grandfather promoted higher education as something that was a given for our family. I saw this example of higher education all around me.

My mother graduated from college with a degree in elementary education; she was a schoolteacher. All my uncles received their bachelors and Master of Divinity degrees. Most even have doctoral degrees in ministry. This was a motivating factor for me to attain my Doctorate in Ministry as well. As a youngster I always excelled in school. I was always on the Honor Roll and Dean's List. I was awarded the Walt Disney

World Dreamers and Doers award in the sixth grade. I was a spelling bee champ for my school. I was a scholar-athlete in high school as well. After high school I received an athletic and academic scholarship to Mars Hill College in North Carolina. I eventually graduated from the University of Central Florida with a bachelor's degree in social studies education. After college, I married and moved to Atlanta to pursue Master of Divinity degree. In seminary, I majored in biblical studies, focusing mainly on the Old Testament. I also have a master's degree in American history from American Public University. My future aim is to attain my Doctorate in Pastoral Leadership and Ministry

Ministerial Foundation

My call to ministry began when I was a work study student at Mars Hill College in Mars Hill, North Carolina. As a grad student my job was to clean the on-campus chapel. Currently I pictured myself standing behind the holy book board or podium. I imagined preaching the word of God there. I did not feel this feeling again until I went back to my home church of St. Mark AME in Orlando. The moment arrived while I sat on the front row of our church service on a Sunday morning—Father's Day 1992—and my uncle preached a sermon entitled "Will A Real Man Stand Up For God?" I remember sitting on the front row so I could hear the word of God. I remember feeling as if someone pulled me to the pulpit. I sat there Sunday after Sunday and listened to my uncle preach the word of God. I often pictured myself up there while he preached the word of God. Sitting out there and just receiving the word of God became insufficient and I felt God calling me to be a vessel. The entire time that I experienced the call I told myself to not walk up to the altar.

Subconsciously, I felt myself slowly taking steps to the altar. I could not stop crying. I walked up to the pastor—my uncle—and I gave him a great big hug and I told him that I was called to preach the Gospel of Jesus Christ. This day was the best day of my life, but I failed to recognize that my life would never be the same because of that confession. For my church family, it was big event as well because it culminated what they saw over the years. They saw little Marcus perform at all the oratorical contests. They saw me pray on all the programs and read the scriptures. They saw me grow up before their eyes and the adults often said of me "that young guy is going to be a preacher." Fifteen to twenty years after saying such things they observed the manifestation of their words—I accepted the call to preach the Gospel of Jesus Christ. That day I became the first of the third generation of preachers in my family. I received two ordinations as a young minister in the AME Church. My first ordination was in 1996 when I was ordained an Itinerant Deacon in the AME Church. My second ordination was as an Itinerant Elder in 1998.

Context

My current context is First St. Peter AME Church in Stone Mountain, Georgia where I serve as pastor. St. Peter AME Church was formed under the inspiration of the Holy Spirit and organized in the Atlanta home of the Nelson family in February 1913. From its organization in the Nelson home to a basement located on Alexander Street in the northwest section of downtown Atlanta, Georgia, the humble beginnings of this church served as a source of inspiration and as a spiritual beacon. The first church home was purchased and located on Cain Street in northeast Atlanta, near downtown, during

the period of 1944-1955. The congregation grew and worshipped there until the second worship facility, located at 637 Highland Avenue (also in northeast Atlanta), was built in 1955. During the city of Atlanta's Urban Renewal Project, which involved bringing the highways of I-75 and I-85 through downtown, the facility was moved back to accommodate the city's effort. At that time, the church was renamed "Greater St. Peter A.M.E. Church." The church remained in this location until October 1998. The church's current location is Stone Mountain, Georgia. The current makeup of Stone Mountain differs greatly from the past. Historically, Stone Mountain was known to be the home of the Ku Klux Klan. The physical monument of Stone Mountain itself is the homage to the leaders of the Confederate Army. Stone Mountain changed significantly since then.

According to 2017 U. S. Census Bureau estimates, Stone Mountain has 6,368 residents. There are 2,519 households with an average of 2.42 persons per household, and 8.9% of Stone Mountain residents were foreign born. Estimates of the racial makeup of the city are as follows: 73% of its residents are African American, 22.1% are White, 1% are Asian, 0.9% are Native American or Alaskan, and 1.1% have two or more races. Of persons twenty-five years or older, 87.3% graduated from high school or achieved higher education, while 30.8% have attained a bachelor's degree or higher. The median income is $35,964 with a per capita income of $21,134. The city government consists of a mayor and six council members who residents elected at-large and serve four-year terms. Elections are staggered with an election occurring every two years. An appointed city manager oversees the city's daily operations. The city provides services including police, public works, code enforcement, and municipal court. The city also has standing commissions for historic preservation, downtown development, and planning and zoning.

The city holds a "Certified City of Ethics" designation from the Georgia Municipal Association.[2]

The larger contextual area for First St. Peter is DeKalb County. DeKalb County is known to be the suburban county to where African Americans moved as they progressed financially and educationally. As of the 2010 census, the population was 691,893, making it Georgia's fourth-most populous county. Its county seat is in Decatur. DeKalb County contains roughly 10% of the city of Atlanta (the other 90% lies in Fulton County), and it is Georgia's most diverse county. DeKalb is primarily a suburban county, and is the second most-affluent county with an African American majority in the United States behind Prince George's County, Maryland in suburban
Washington, D.C. In 2009, DeKalb County earned the Atlanta Regional Commission's "Green Communities" designation for its efforts in conserving energy, water and fuel as well as investing in renewable energy, reducing waste, and protecting and restoring natural resources. In recent years, some communities in North DeKalb incorporated, following a trend in other suburban areas around Metro Atlanta. Dunwoody and Brookhaven are now the largest cities entirely within the county.[3]

The county of DeKalb has a very sordid history. During the Civil War, much of the Battle of Atlanta took place in DeKalb. Until the 1960s, DeKalb was mainly an agricultural county, but as the sprawl of the metropolitan Atlanta region expanded, DeKalb became increasingly urbanized. In recent years, along with many other counties

[2] City of Stone Mountain, GA, "History of Stone Mountain, GA," City of Stone Mountain, GA, http://www.stonemountaincity.org/.

[3] DeKalb County, Georgia, "Demographics and Maps," DeKalb County, Georgia, https://www.dekalbcountyga.gov/planning-and-sustainability/demographics-maps.

in the Atlanta area, DeKalb County voted strongly Democratic in presidential elections, while in the past it was more of a swing county—voting Democratic and Republican an equal number of times from 1960 until 1988. In the wake of the United States elections held in 2018, it no longer has any Republican representatives in the state legislature or United States House of Representatives, for the first time since the breakdown of the old Solid South. According to the U.S. Census Bureau, the county has a total area of 271 square miles (700 km^2), of which 268 square miles (690 km^2) is land and 3.6 square miles (9.3 km2) or 1.3% is water.

As of the 2010 U.S. Census, the county was home to 691,893 persons, 271,809 households, and 161,453 families. The racial makeup of the county was 54.3% Black or African American, 33.26% White, 5.12% Asian, 0.4% American Indian, 4.5% from other races, and 2.39% from two or more races. Those of Hispanic or Latino origin made up 9.8% of the population. In terms of ancestry, 5.9% were English, 5.2% were German, and 3.5% were American. Of the 271,809 households, 32.6% had children under the age of eighteen living with them, 35.8% were married couples living together, 18.3% had a female householder with no husband present, 40.6% were non-families, and individuals comprised 31.4% of all households. The average household size was 2.50 and the average family size was 3.18. The median age was 34.3 years. The median income for a household in the county was $51,349 and the median income for a family was $60,718. Males had a median income of $43,663 versus $40,288 for females. The per capita income for the county was $28,412. About 12.4% of families and 16.1% of the population were below the poverty line, including 24.2% of those underage eighteen and

11.2% of those age sixty-five or over. Although Fulton County is more populous, DeKalb has the highest population density of any county in the Atlanta metropolitan area.[4]

Ministerial and Pastoral Journey

My pastoral journey has been very interesting. I received my first pastoral appointment in the winter of 1998. I received a phone call from Presiding Elder S.W. Wicker who said that Bishop Donald G.K. Ming appointed me to Mount Zion AME Church in Kennesaw, GA. I was twenty-five years old when I received this pastoral appointment and was very excited about doing God's will. When I first arrived at Mount Zion Kennesaw, we had eight members. I preached to and pastored the eight people like we had eight hundred. The Lord blessed over the next couple years. God showed us great growth and great grace in five years. We went from eight members to close to three hundred members and we built a new worship facility worth $600,000. In five years, my ministry was at its peak. God allowed us to build a new church building by the time I was thirty years old.

While this was the greatest time of my life, it soon became the worst time of my life. As a young pastor I was very inexperienced with handling the fame and the quick growth. My personal life could not keep up with my pastoral life. As a result, I made some bad decisions as a young pastor as a young husband. I eventually resigned from my role as pastor. This is atypical of the Methodist Church because the bishop usually moves pastors; pastors usually do not step down. However, as a young pastor I recognized that I made some mistakes, and I did not want my church to suffer. I thought it was in the best

[4] DeKalb County, Georgia, "Demographics and Maps," https://www.dekalbcountyga.gov/planning-and-sustainability/demographics-maps.

interest of everyone that I step down. After I stepped down from the pastorate, I was without a church for about two or three months. This gave me some time to reflect on what it meant to be a young minister of the Gospel of Jesus Christ. After my hiatus, the bishop decided to give me another appointment and assigned me to Allen Temple AME Church in Columbus, Georgia.

This congregation was the exact opposite of the congregation I pastored in Kennesaw, Georgia. At Mt. Zion Kennesaw, I had a young and middle-aged congregation that was contemporary in their worship; this is how we built the church so quickly. The church in Columbus was an old-school church with many senior members who were known for running pastors away and beating them down. This posed a challenge for me because it was such a different experience from my first church. I remained there as pastor for two years before finally leaving. After going back and forth with the members and seeing the stubbornness of the people, I resigned. This was two churches out of two where I resigned. The only difference is that this time I resigned out of frustration that the people did not want to grow. After this experience, I made the tough decision to pull out of the AME Church and start my own non-denominational church in Columbus, Georgia called new Dominion Christian Center. If I had to do it all again, I probably would wait and start a church in Atlanta, Georgia where I lived. Starting the church in Columbus was a rushed decision. The church grew a little, but growth moved very slowly. Starting a church is a very difficult task. A year after starting the church I decided to close the church down leave and the ministry altogether.

After closing my church, I reevaluated my calling in life and my life's purpose. From 1998 to 2003 I experienced the best of times as a young pastor. I was on an

astoundingly upward pastoral journey. I led a church to grow from eight to three hundred members. By the age of thirty, I led a church to build a $600,000 worship facility. The pastoral life was good except my immaturity led to the downfall of my first pastorate. The church grew so fast, but my character could not keep up. Then I went to a church that required even more wisdom and patience to lead and I failed. I rushed; and in my impatience, I started my own church, which failed as well. After three failed attempts at pastoring, I left the ministry altogether. This was the lowest point of my life.

My only choice was to go my backup plan of being a schoolteacher. In 2006, I fell back on my degree of education that I obtained at the University of Central Florida. I received my bachelor's degree back in 1996 but never used it. I started delivering newspapers at night, so my wife and I did not have to pay daycare fees. Then I became a kindergarten teacher's assistant to get my foot in the door of education. My first teaching job was in 2006 as a fourth-grade teacher; a former pastor became a fourth-grade teacher. At this juncture I was totally out of ministry and began of the roughest season of my life. At the time I had no idea that I would eventually be away from ministry for the next ten years. I was ignorant of what God did and it was a very hard time in my life. I walked away from pastoral ministry, but I also developed an extreme case of anxiety and panic attacks during any public appearances. This sent me spiraling into a dark place of confusion and depression. I felt as if I was of no use to God. I was not able to use any of the gifts that God invested in me. My life failed to give God any glory. This is the toughest situation in years in which I find myself. Being in a place where you feel hopeless and useless is tough. This is the place where you have no desire to live because the one thing that you love to do has been taken away from you. I felt like my bad

decisions and new heightened levels of fear and anxiety took me away from ministry. I was in this place for ten years and it affected my life, marriage, and self-esteem. Like Moses on the backside of the desert when he had fled Egypt, I was at the lowest point of my life, and I need to desire renewal.

Church's Journey

In October 1998, Greater St. Peter went through a church split. One half of the congregation wanted to move south into the suburbs of Atlanta with the new pastor. The other half wanted to stay in downtown Atlanta and did not want to move the church. The church was eventually sold, and this led to the formation of two separate congregations. The group that moved south of the city kept the name of Greater St. Peter. The other group that stayed was left without a pastor and a building in which to worship. This group became known as the Concerned Members of Faith. On May 6, 1999, First Saint Peter A.M.E. Church, "The Church Where Love Abides," was organized into a new congregation under the auspices of the Connectional African Methodist Episcopal Church. Rev. R.D. Powell, III, served as the interim pastor at the request of Rev. Dr. Earle H. Ifill, Presiding Elder of the Atlanta East District, until the Atlanta North Georgia Annual Conference convened later in the month. On May 28, 1999, Bishop Donald George Kenneth Ming appointed Rev. Alexis Brookins, I as pastor of the new congregation.

The church was at its lowest point during this season. They felt betrayed by the last pastor and by the AME Church in general. They felt hopeless at times because they had no true home or place of belonging. For three long years the church wandered around

Atlanta like the children of Israel in the wilderness. They looked at church building after building hoping to find a new home. In 2002, the group purchased a church building in Stone Mountain, Georgia. This facility is now our current place of worship. The membership doubled from the original 127 charter members to 254 members under Rev. Brookins' leadership. Rev. Brookins pastored the church from 1999 to 2017.[5] The last of those years were difficult for the pastor because he began to go blind and his health declined. As a result of the pastor's declining health the church membership began to decline. I was assigned to the church in the summer of 2017. When I arrived at the church that were about fifty active members, which were primarily the seniors of the congregation. These seniors ran the church since the church split and many of them are getting up in age. In the two years since I arrived, we lost five or six of our older leaders due to death and sickness. Now we are in a transitional period of raising up young leaders and moving this church into a more modern form of ministry. The church is stuck in doing things in a more traditional way. This is the time for renewal for First St. Peter.

Principles of Personal and Church Renewal

Keisha Blair writes that there are four spiritual laws of personal renewal, which includes take a personal inventory, set the direction of progress, renew your hope and motivation, and spiritual transformation.[6] "The very first step in taking a personal inventory is to survey where you are presently in life. One must evaluate the effects of

[5] First Saint Peter, "History," First Saint Peter, June 2018, https://www.firstsaintpeter.com/history.html.

[6] Keisha Blair, "The Four Spiritual Laws of Self Renewal," Medium Thrive Global, https://medium.com/thrive-global/the-4-spiritual-laws-of-self-renewal-182c6c1398f6.

that failed relationship, depression, divorce, the death of a loved one, the failed business or the career that never took off. These life events can physically, emotionally and spiritually consume our very existence and block any hope of self-renewal or personal growth."[7]

A personal inventory that explores our deepest hurts will expose negative thoughts, level of gratitude, level of forgiveness, and misplaced priorities. How much of our days are spent holding onto negative thoughts that block opportunities and blessings? How much of our day is spent pitying ourselves without recognizing our small blessings daily? How much have we really forgiven ourselves and others for past hurts and missed opportunities? How much of our attention and effort is placed on achieving our goals or placed on things that are not important to our progress?

Setting the direction of progress is reflective of leaders becoming great when they accomplish things that no one believed was possible. They literally set the direction of progress and blaze a path for generations to come.[8] They had a vision and mission for life. Life was made up of events that made progress towards their goals. For personal renewal, it is critical to refocus and set the direction of progress in your life. A new commitment to new priorities will keep the momentum needed alive. Setting the direction of progress is the act of setting your goals and vision for your life. The end goal of self-renewal cannot be about attaining position, fame and power, it must be about being the best version of yourself.

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[7] Blair, "The Four Spiritual Laws of Self Renewal," https://medium.com/thrive-global/the-4-spiritual-laws-of-self-renewal-182c6c1398f6.

[8] Blair, "The Four Spiritual Laws of Self Renewal," https://medium.com/thrive-global/the-4-spiritual-laws-of-self-renewal-182c6c1398f6.

Under the renew your hope and motivation, hope and optimism propel us forward to achieve our goals. The Oxford dictionary writes that optimism is hopefulness and confidence about the future or the successful outcome of something.[9] In philosophy, it is the doctrine, that this world or moment is the best of all possible worlds. It is the gasoline that drives us to attain all our goals in life. It is that ferocious optimism that can withstand all shocks, all mistakes, all barriers — that is needed for self-renewal. Hope and optimism help us to stand in the face of relentless obstacles and find a pathway to succeed. It is impossible to go to the next level in anything we do without a strong sense of hope and optimism.

Winston Churchill almost single handedly kept hope alive for the Western world in the early days of World War Two when Hitler's rule over Europe seemed unstoppable. Martin Luther King kept hope alive for millions amidst the degradation, and abuse of individual, and institutional racism. He did this by setting the sights of his followers on a better day. Hope and optimism led to some of the greatest movements of our time and transformed humanity to become better, stronger and more resilient.[10]

Blair writes in "The Four Spiritual Laws of Self-Renewal" that spiritual transformation deals with the deep parts of our soul. Our soul is a trinity of the mind, will and emotions. True spiritual transformation requires a combination of meditation, focus study, and service. These habits become a daily regimen and process to grow spiritually and be in tune to ourselves. Spiritual transformation is less about personal ego and

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[9] Lexico, "Definition of Optimism by Oxford Dictionary," Lexico, https://www.lexico.com/en/definition/optimism.

[10] Blair, "The Four Spiritual Laws of Self Renewal," https://medium.com/thrive-global/the-4-spiritual-laws-of-self-renewal-182c6c1398f6.

worldly achievements. Those are the major opponents to transformation. It is more about growing into a person that has gained tremendous wisdom. Transformation changes character and creates better people. There is a direct parallel between Spiritual transformation and Spiritual self-renewal. Spiritual self-renewal means letting go of your old ways and habits and becoming something greater. It is about evolving into the person you have been dreaming of becoming. This transformed person is not dictated by society's norms about worldly successes such as money, jobs or titles. Spiritual transformation demonstrates that your life has gone through a radical change. It is not focused on the valleys anymore — it is now focused on turning those valleys into mountaintops — through serving others and living out God's plan for your life.[11]

Dale Jenkins, of the Jenkins Institute, writes that there are four keys that churches must use in order to see renewal. First churches must evaluate the old and the new. Churches have to see what has gone well and what has not. Every church has a culture that is particular to them. Churches must be able to celebrate their past productive years without clinging on to them too much.[12] There must be a time of separation from the past and a launch to the future. Churches must not wade and wallow in the past. They must prepare for the future by being open to try different new opportunities as they arise. The four words that are a stigma to every church are the words "Back in the day." This kind of thinking does not attract new members who bring new ideas with them.

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[11] Blair, "The Four Spiritual Laws of Self Renewal," https://medium.com/thrive-global/the-4-spiritual-laws-of-self-renewal-182c6c1398f6.

[12] Dale Jenkins, "Top Five Keys to Church Revitalization," The Jenkins Institute, http://www.thejenkinsinstitute.com/blog/2015/11/top-5-keys-to-church-revitalization.

At the same time, you cannot forget and minimize the successes of the past. If this occurs, then you lose those faithful members and your work become counterproductive. There must be a balance between honoring the past successes and being excited about the future possibilities. Both times are important to the renewal of the church. Old traditions can be celebrated, while new traditions are being made. This process helps build confidence in both groups of the church. It builds the loyal faithful and it builds the new and creative. Hopefully, this renewal will begin a meshing of the two groups.

Jenkins writes that the second thing churches must do is be realistic in the analysis of the church impact. Churches must take a real inventory of where they are in relation to present day effectiveness. Is the church making a tangible impact in this present day and age? The hard questions are: Why are people not joining the church? Are we making an impact on the surrounding neighborhood? Is our ministry meeting the needs of different kinds of people? The church must face the reality if it is stuck or in decline. The church must let go of pride to growth. There must also be a real and actual plan that is put in place and implemented. This plan cannot be an overnight plan. It has to be a well thought out plan for renewal. The pastor must train, set a vision and lead the church to see the potential impact a renewed church can have in that same community.[13]

Jenkins writes that the third key to church renewal is to cleanse themselves spiritually. Many churches are wounded spiritually and have members that are wounded as well. His formula is to repent, recover and release. The church must repent from its past mistakes and failures. In order to repent, the church must first admit that mistakes and failures have been made. This is very difficult because many churches and loyal

[13] Jenkins, "Top Five Keys to Church Revitalization," http://www.thejenkinsinstitute.com/blog/2015/11/top-5-keys-to-church-revitalization.

members are very prideful about their past. Many church members take accusations against the church as personal accusations against them. Repentance is a tough process that includes a change of heart that cuts very deep. It is never easy to repent and make progress. Although it is not easy, it is very valuable. Spiritual renewal and growth cannot take place without repentance. Many churches also need to recover from their wounds. Many churches have been hurt by their pastor or crucial leaders. Unresolved hurt and anger will always keep churches from moving to the next level. If past hurts and wounds are never healed, they become major roadblocks down the line as churches try to progress. Churches must also release the fight of power struggles that is found in most churches. Many churches are stalemated because of the fight between the pew and the pulpit. A times, it is hard for the laity to submit to leadership, and this leads to nothing getting accomplished. The relationship between pastor and church is equal to a marriage relationship between a husband and wife. There must be some give and take for it be successful.

Jenkins writes that the fourth key is to re-evaluate and re-start. The leadership of the church must truly evaluate the work and focus of the church. The leadership must acknowledge what is working and what is not working. This means evaluating what ministries need to be discarded and what ministries need to be resurrected. This is integral because it shows which programs need to be created as well to meet the changing needs of the ministry. The true picture of a progressive church is one that knows what to cut, what to redo and what to create.[14]

[14] Jenkins, "Top Five Keys to Church Revitalization," http://www.thejenkinsinstitute.com/blog/2015/11/top-5-keys-to-church-revitalization.

Ed Stetzer writes that there are four things that churches miss when they begin the renewal process. The first thing that most pastors miss is to focus on spiritual development. This is because pastors come into church renewal with a scientific approach and not a spiritual approach. They put more emphasis on the physical and not the spiritual. The leader must understand the difference between the business world and the church. In the business world, the organizational setup might need changing first, but it is different in the church. The spiritual foundation of the church must be addressed first. There are many similarities because they both are organizations, but the church is different because it is a living spiritual organism guided by different precepts.

Christ is the CEO and the Holy Spirit is the head of the Board.[15] This will cause friction in every church because business leadership is not spiritual leadership. At the core of everything the church does are the spiritual beliefs of the church. The spiritual maturity of a church is very important to church renewal. A challenge of spiritual foundation beliefs is crucial to the renewal and growth process. Leaders will have to grow spiritually, plain and simple. This will involve demanding growth in discipline areas such as prayer, study, devotion, and private meditation for leaders. Focusing on growth in spiritual leadership will make people uncomfortable. It is also the test of who is genuinely there to lead. Spiritual development is key to developing spiritual leaders in the church that have the right attitude and intentions. True spiritual leaders are the foundation of long-lasting church renewal.

[15] Ed Stetzer, "Five Key Things about Church Revitalization that Most Leaders Miss, Part 1," Christianity Today, https://www.christianitytoday.com/edstetzer/2018/july/fivekey-things-about-church-revitalization-that-most-leade.html.

Stetzer writes the second key pastors forget the expectation of resistance and pushback. Resistance should be expected and anticipated. The core of most traditional denominational churches is very opposed to do new things. Pastors who see the benefit of going through renewal may not be prepared to handle the negative pushback from the members. This is best described as naivety. It should be stated that any significant change will usually attract resistance. This is especially true in the church because it is such a personal event. Being a member of the church is more than just a thing. To many members it equates the very essence of who they are as a person. The pushback then comes from a different place. Many churches and members resist, but still want to have a better ministry. This is the struggle. Many members know that renewal is needed, but the pain and un-ease of change overrides what they know is best. This is the struggle of church renewal. The church and members must fight off personal demons in order to see the potential for better. Pastors cannot be affected or discouraged by the resistance. Pastors must ride and operate above the resistance and create an atmosphere of teamwork and fellowship. The mutual benefit for everyone must be the overarching goal. Spiritual leadership in times of renewal means leading through difficult circumstances and difficult times. The pastor must keep an open line of communication during the renewal process so that the voices of the people can be heard. Listening becomes a very important ministry. Pastors must be wise and prayerful. Pushback and resistance as part of the renewal process.[16]

[16] Stetzer, "Five Key Things about Church Revitalization that Most Leaders Miss, Part 1," https://www.christianitytoday.com/edstetzer/2018/july/five-key-thingsabout-church-revitalization-that-most-leade.html.

Stetzer writes that a third key pastors miss the renewal process. It may actually take several tries to actually set in. Renewal is a marathon and not a sprint. The overnight success church story is not one that has longevity. Pastors must adjust to a new normal that is slow and has bumps along the way. Experience is the best teacher, and this process must be experienced through and through. Renewal is not defined by the church growing in membership overnight. Sustained renewal is characterized by spiritual maturity and slow, steady steps toward new systems. Failure is a part of the process, but churches must learn to fail forward. It is making the right choices, helping organize things well, leading from a spiritual perspective. Pastors and members cannot get discouraged when renewal does not occur immediately. Renewal is a process of ups and downs and growth from past experiences. The right path is the path where failure is allowed to take place and allowed to be learned from. This is the wise path.

Lastly Stetzer writes that the fourth mistake made is giving up too easy. Every church must be tough, flexible, pliable and resilient if they want to experience long lasting renewal. The spiritual and mental endurance of the church is a very important issue. There must be small victories along the way that will carry the church through the entire process. The vision and goals must be laid out explicitly. The attainment of these goals will encourage members to stay excited about the process. Without a clear path and patience leaders get worn out and give up too soon. Without endurance the church could easily quit on the vision and miss the prize. There is a virtue of patience and long suffering that is needed to see the process of renewal to completion.[17] Churches nor

[17] Stetzer, "Five Key Things about Church Revitalization that Most Leaders Miss, Part 1," https://www.christianitytoday.com/edstetzer/2018/july/five-key-thingsabout-church-revitalization-that-most-leade.html.

pastors can give up. There is a great need for leadership to endure and see the renewal process to the end. If churches can endure, they are able to rewrite the narrative for their church and ministry effectiveness.

Synergy

The problem of my project is that many churches, especially mainline denominational churches, are in decline. Gallup finds that the percentage of Americans who report belonging to a church, synagogue, or mosque is at an all-time low, averaging 50% in 2018. U.S. church membership was 70% or higher from 1937 through 1976, falling modestly to an average of 68% in the 1970s through the 1990s. The past twenty years saw an acceleration in the drop-off, with a 20% decline since 1999 and more than half of that change occurring since the start of the current decade.

The decline in church membership is consistent with larger societal trends in declining church attendance and an increasing proportion of Americans with no religious preference. Gallup compares church membership data for the 1998-2000 and 2016-2018 periods, using combined data from multiple years to facilitate subgroup analysis. On average, 69% of U.S. adults were members of a church in 1998-2000, compared with 52% in 2016-2018. The decline in church membership mostly reflects the fact that fewer Americans than in the past now have any religious affiliation. However, persons who do identify with a religion are less likely to belong to a church or other place of worship than in the past.

My hypothesis is that churches that are stuck in a pattern of decline can construct a new leadership model that will ignite and sustain long-term church renewal. My project is at a crossroads between my personal need for ministry renewal and my church's need

for renewal. My ministry started off on a fast pace to greatness, but bad decisions and lack of maturity shattered this greatness. First St. Peter was a thriving and established church in downtown Atlanta. After the church split, it became a band of nomads looking for a place to call home. Even after the church found a home the wounds were still open and very present. My Doctor of Ministry project will show how my journey back to and through ministerial renewal is tied to the church's path of renewal. God performed a miracle in my life and completely renewed my ministry. After sitting out of ministry for ten years, God eventually showed me my entrance back into my calling. In 2016, I attended the AME Church General Conference in Philadelphia, Pennsylvania. I asked God to show me a sign for my return. One of my old classmates pastored the church where twenty years ago I was the youth minister. This pastor approached me and asked me to be his Young Adult minister at the church—this was my sign from God. From 2016 to 2017, I was the Young Adult minister at St. Paul AME Church in Covington, Georgia, under the leadership of Rev. Thomas Stegall. This was a perfect place for me to return to ministry. The youth I served in 1996 were young adults in 2016. After a year of service at St. Paul, Bishop Reginald Jackson appointed me to be the pastor at First St. Peter AME Church in Stone Mountain, Georgia. I was back in the path of ministry.

This Doctor of Ministry project will define the components of church renewal for churches that are stuck. Today, many churches (especially denominational churches) are stuck in a holding pattern. Churches in this holding pattern fail to experience growth, fail to adapt well to the changing times, have outdated leadership styles and outdated leaders, and fail to experience the freshness of new ministry ideas and concepts. My project is designed to show how my skills for growth can help lead the church to experience renewal. My project will demonstrate how the biblical text of Exodus chapters eighteen

and nineteen help to outline the leadership model that is necessary for church renewal. This project will also examine the historical facets of church renewal embraced by Richard Allen as he renewed the Black Church in America. This project further studies and institutes the norms of Practical Theology. Church renewal can be substantial and long-lasting upon the establishment of a new leadership model through the justification of Practical Theology.

This project will also apply the Lewin's Change Theory of freeze-unfreeze refreeze to develop a paradigm for church renewal. I seek to examine all these concepts of renewal and explore how they can impact the renewal of the church. My current task as pastor includes adding younger leadership to the congregation, moving to a more contemporary form of worship, and taking the church from being an inward focused church to be a community-based church with an outward focus. My task also includes moving the church from being a fundraising church to be a tithing church, growing the Youth and Young Adult Ministry in our church, and moving the church from being a wounded church to a healed church. The eventual goal is for this project to become a model for how churches that are stuck can become unstuck and experience renewal.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Exodus 18:13-26 New Revised Standard Version (NRSV) states:

> The next day Moses sat as judge for the people, while the people stood around him from morning until evening. When Moses' father-in-law saw all that he was doing for the people, he said, "What is this that you are doing for the people? Why do you sit alone, while all the people stand around you from morning until evening?" Moses said to his father-in-law, "Because the people come to me to inquire of God. When they have a dispute, they come to me and I decide between one person and another, and I make known to them the statutes and instructions of God." Moses' father-in-law said to him, "What you are doing is not good. You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and God be with you! You should represent the people before God, and you should bring their cases before God; [teach] them the statutes and instructions and make known to them the way they are to go and the things they are to do. You should also look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands, hundreds, fifties, and tens. Let them sit as judges for the people at all times; let them bring every important case to you but decide every minor case themselves. So, it will be easier for you, and they will bear the burden with you. If you do this, and God so commands you, then you will be able to endure, and all these people will go to their home in peace." So Moses listened to his father-in-law and did all that he had said. Moses chose able men from all Israel and appointed them as heads over the people, as officers over thousands, hundreds, fifties, and tens. And they always judged the people; hard cases they brought to Moses, but any minor case they decided themselves.

This doctoral project is entitled "Developing a Training Model for Churches and Leaders that leads to Ministry Renewal." Church Renewal is the process by which a church body focuses on the work of examining the reasons for plateaus and decline in ministry. This examination then leads to a process of working toward restoring ministry impact and effectiveness. Many churches have experienced a decline in church membership over the last twenty years. The Protestant Church worldwide has experienced decline. There are several reasons that factor into this church-wide declination. One of the reasons for

church decline is found in the leadership structures. John Maxwell has stated that "Everything rises and falls on leadership."[1] In many churches, the leadership structure is not based on a successful and proven leadership model. If the leadership structure is not correct, then the entire ministry of the church is being compromised. Successful leadership is the firm foundation on which every church must be built upon.[2]

There is a formula to help churches experience renewal in their local churches and in their greater denominations. This biblical foundation chapter will seek to exegete the formula for biblical leadership. This biblical foundation chapter will examine the biblical text found in Exodus 18:13-27. In this text, Moses is leading the children of Israel through the wilderness to the Land of Promise. The theme of this text is that they are transitioning from being a slave nation to be a free nation. They are in the transitional stages of developing their identity. As they travel toward the destination that God has ordained for them, they are now putting in place structures that will form their foundation as a nation. Moses is their appointed leader by God, and the people are coming to Moses to ask questions about this new relationship with God. At this point in their existence, Moses is the only one who has been identified as a leader. Moses has the responsibility to represent God before the people. The problem in this text is that Moses is out of position and is not able to handle the ministry workload alone. Moses is one person holding many leadership titles. The crux of the text is that neither Moses nor the people are benefitting from this leadership structure.

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[1] John Maxwell, *The Twenty-One Indispensable Qualities of a Leader* (Concordville, PA: Soundview Executive Book Summaries, 2009), 10-11.

[2] Maxwell, *The Twenty-One Indispensable Qualities of a Leader*, 10-11.

Moses is fortunate to have his father-in-law Jethro working with him. Jethro serves as a mentor and voice of wisdom to Moses. He is an outside voice that gives Moses great insight concerning leadership. He asks Moses the pertinent question.... Why? Why are you using this ineffective structure of leadership? He then gives Moses the basics of a new leadership structure that involves everyone. This leadership structure sets the parameters for the leader and the people. It divides the leadership duties up into tiers. Then that leader must have developed leaders on a second tier that deal with specific issues. Then it must be a third tier where the second-tier leaders have third tier leaders under them. A tiered chain of leadership is then developed and put into place.[3] The text declares that when this effective leadership structure is put into place a couple of things happen. First, Moses is not exhausted as the leader. Second, the people are not exhausted. Third, structure and order are developed. Fourth, God will bless this structure. Fifth, it will bring peace and progress to the nation. It is the goal to analyze this text and discover the foundational points that any church could use to establish an effective model of leadership that will drive their church to renewal and growth.[4]

Analysis of the Context

Date of Events

The events of the Book of Exodus span from after Joseph had died and a new

[3] Jack R. Lundbom, "Exodus 18:13-23," in *The Anchor Bible: A New Translation with Introduction and Commentary* (New York, NY: Doubleday, 2004), 143-146

[4] Daniel Patte, "Exodus 18:13-23," in *Global Bible Commentary* (Nashville, TN: Abingdon, 2006), 17-26.

Egyptian king came to power who did not know Joseph, to the setting up of the Tabernacle at Mount Sinai. Exodus 12:40, 41 states that Israel had lived in Egypt 430 years to the day when Moses led them out. Exodus the nineteenth chapter states that after coming out of Egypt, Israel came into the wilderness of Sinai. Lastly, Exodus 40:17 says that the Tabernacle was erected on the first day of the first month of the second year of Israel's exodus from Egypt. Thus, Exodus chapters twelve through forty spans a period of one year. Exodus the second chapter begins with the birth of Moses which took place about eighty years before the Exodus (7:7). Exodus chapters two through twelve spans about eighty years. It is very difficult to determine how long Israel was in Egypt before they had increased greatly and was viewed as a threat by the Egyptians. Clearly, it had to be more than thirty years for that would not have been enough time for such a great multiplication of Israelites to have occurred. A time span of 100 years would be required with a high annual growth rate in order to reach a population expansion large enough to field an army of some 660,000 men. The events in chapter one could have spanned a time period of 250-330 years. A date of 1446 B.C for the Exodus has been supported in the introduction to the Pentateuch. This would date the birth of Moses at about 1526 B.C. and the erection of the Tabernacle at 1445 B.C. Most events recorded in the Book of Exodus occurred between 1526 and 1445 B.C., a time span of 81 years.[5]

Moses' leadership of Israel began when he was eighty years old (7:7). The date for the composition of the Book of Exodus must, therefore, be between that point in time and when he died just prior to Israel's entrance into the Land of Promise (Deut. 34:7). It is reasonable to assume, however, that the one-year Israel spent in the wilderness at Sinai

[5]Dozeman, T., 2009. *Commentary on Exodus*. Grand Rapids: William B. Eerdmans, pp.1-100.

would have presented Moses with a good opportunity to write the majority, if not all of Exodus. Taking the date of the Exodus as 1446 B.C., the Book of Exodus could have been written as early as 1445 B.C.[6]

The historical context to the Book of Exodus is presented in the first chapter. Israel was in Egypt, Joseph was dead along with all those of his generation, and the new Pharaoh had no idea who Joseph was or what he had done for Egypt. In the course of time Israel had multiplied greatly, in fulfillment of Yahweh's word of promise to Abraham (Gen. 13:16), and the Egyptians began to view the sons of Israel as a potential threat to their security. To neutralize that threat, the Egyptians forced the sons of Israel into bondage and made them to serve Egypt with hard labor. The more that Egypt afflicted Israel, the more they multiplied and spread out over the land.[7]

The socio-cultural context of Exodus has two distinct timeframes, from the beginning up to the Exodus, and then from the Exodus to the end of the book. Initially, Israel is living in bondage to the Egyptians. During this time, they live in a social community of houses and likely villages perhaps organized around their tribal clans. Although they are subject to hard labor, they also live moderately well having plenty of food to eat.

However, with the exodus, all that changes. They are now free from Egyptian slavery, but they are now subject to God. Originally, they lived in houses and villages, but now they are living in tents, wandering in the wilderness, and then encamped at

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[6] David L. Petersen, Walter J. Harrelson, and Leander Keck, "Exodus," in *The New Interpreter's Bible* (Nashville, TN: Abingdon, 2001), 1-50.

[7] Petersen et al., *The New Interpreter's Bible*, 1-50.

Mount Sinai. The food and water which was plentiful in Egypt is now scarce in the wilderness. They are now totally dependent on God to provide everything for them.[8]

Theological Element

God reveals Himself in many ways in the book of Exodus. He reveals himself: Through His mighty plagues brought against the Egyptians. Through the covenant relationship He proposes to Israel. Through His laws specified in the Mosaic Covenant. Through His anger and wrath which He brings against Israel for their disobedience to the covenant stipulations. Through His grace and mercy which He extends to Israel in response to the mediation of Moses.[9] The covenant between Moses and God and between God and the people are most paramount in Exodus. This theological framework sets the foundation for the rest of the entire Old Testament. This covenant is so foundational to Israel's history that when the New Testament era opens, we find Jesus living under it.[10]

Exodus Overview

The Book of Exodus is the heart of the Old Testament. It is foundational for the Old Testament narrative and the faith that it communicates. In Exodus, God's double promise to give Abraham and Sarah descendants and land (Gen. 12:1-3) is beginning to be fulfilled. Israel grows into a great people, and God moves the people toward the

[8] Dozeman, T., 2009. Commentary on Exodus. Grand Rapids: William B. Eerdmans, pp.402-410.

[9] Petersen et al., *The New Interpreter's Bible*, 1-100.

[10] Petersen et al., *The New Interpreter's Bible*, 1-100.

Promised Land. In this book, God reveals for all time the divine name, Yahweh (the Lord), and fills that name with its central meaning: Savior and Lord.[11]

In Exodus, the descendants of Jacob become a people with a special mission, established by the covenant relationship with God mediated through Moses at Mt. Sinai. In this covenant, Israel commits itself to a new life governed by the Law that has largely shaped the ethics of Judaism, Christianity, and other cultures. Finally, Exodus introduces the form of worship that characterizes biblical religion. The themes and patterns of the book of Exodus reappear in the Old Testament, inform much of the of the Old Testament writings, and extend their influence into the New Testament.[12]

Exodus is a book about change. The allegiance of the people is at the heart of the book. It is about God's gracious invitation and Israel's reluctant response and repeated rebellion. The focus of Exodus is Israel's resistance to God. Exodus challenged the children of Israel to serve God or doubt him just as the New Testament challenges the believer to believe Christ or reject him. Exodus begins with them being led by a Pharaoh and ends with them being led by a gracious God. The Children of Israel start off as slaves in foreign land and end up as friends headed to Promised Land. The main theme of Exodus is a God who continues to build and love his people even as they struggle to follow his leading.[13]

There are four major themes that are included in the book of Exodus, which are liberation, law, covenant and presence. The "narrative of liberation" (chapters. 1–15) is

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[11] Lundbom, "Exodus 18:13-23," 312.

[12] David Allan Hubbard, Glenn W. Barker, and John D. Watts, "Exodus 18:13-27," in *Word Biblical Commentary*, vol. 3 (Waco, TX: Word Books, 1990), 246-253.

[13] David L. Petersen, Walter J. Harrelson, and Leander Keck, "Exodus," in *The New Interpreter's Bible* (Nashville, TN: Abingdon, 2001), 406.

primarily concerned with the transformation of a people from being oppressed to being free. This liberation is an operation that overthrows Pharaoh and the throne of Egypt. In Exodus, Egypt was the most powerful nation on Earth. Pharaoh was the most powerful ruler on Earth. The theological interpretation of Exodus is that this liberation that the Children of Israel experience is only possible through the power of a "new God."[14]

Churches that have experienced decline are like the Children of Israel in Egypt. They were stuck in a system that had them bound and exhibited no progress. Many churches have been in this position for years. God brought liberation to the Children of Israel and they were able to set their sights on future goals. Progress was on the horizon because of liberation. Many churches experience this sense of liberation when a new pastor is assigned to lead the church. They have been stuck in a holding pattern for years and then there is a new sense of liberation as they prepare to rebuild their leadership structure.[15]

The giving of the law is a centerpiece of Exodus. The meeting at Sinai is the announcement of God's will for all aspects of Israel's personal and public life. The God who liberates refuses to be limited to dealing only with "religion." The giving of the law is presented in a theophany, whereby God shows up and frightens Israel (19:16-25). The purpose of the theophany is to base the law in holy authority beyond any human agent or human construct. The Ten Commandments are God's laws because they come directly from the mouth of God. This is a phenomenon because it is an act of sovereignty that orders the world. It is also a gift to Israel because God himself personally shares his

[14] Lundbom, *The Anchor Bible*, 158.

[15] Petersen et al., *The New Interpreter's Bible*, 612.

intention with the people. In this theme of law, Moses is the designated and accepted mediator (20: 18-21). The rest of the laws in Exodus (20: 22-26; 21:1–23:19; 34:11-26) are given to establish a stable human arrangement whereby God's will and purpose continue to be made possible.[16]

This law theme is a very important part of leadership that leads to church renewal. Just as God presented the law in Exodus, God presents himself to churches to show that he is very intentional about their success. The law was a model and template to follow that would guarantee success. He established Moses as his mediator, just as he has established pastors and ministry leaders. The miracle is that God himself provided the model to prove his investment concerning the success of the people. God has established pastors and leaders and given a leadership model in to demonstrate his allegiance to the church.

The giving of law has as its core the making of a covenant, a binding relationship whereby Yahweh and Israel are intimately and profoundly committed to each other. God introduces a new type of relationship, a relationship where community founded on nothing but faith and loyalty. This covenant between God and his people is rooted in the struggle of fidelity versus infidelity. There are two dynamics in this covenant relationship. One dynamic is because Israel persisted in disobedience and infidelity. On the other hand, there is a dynamic of fidelity which asserts that the God who "plucks up and tears down" will also "plant and build" a new covenant people (Jer. 1:10; 31:27-28). The theme of covenant in Exodus presents the tension of both judgment and hope that is

[16] Petersen et al., *The New Interpreter's Bible*, 340.

anticipated in 34:6-7. This tension is eventually worked out by the prophets of the exile Jeremiah, Isaiah, and Ezekiel.[17]

This theme of covenant is very important to church renewal. For a church to experience a rebirth and renewal, there must be a basic understanding that God is with them. God does not only show up for Israel, but he shows up and chooses to be in partnership with them. A covenant agreement is a binding agreement. God has chosen to lawfully bind himself to churches and the work of the ministry. God has set a standard that those who are faithful and loyal to him will receive faithfulness and loyalty. This covenant goes on to say that the disobedient fall short of the agreement in the deal, God will tear down, but eventually build back up again. God is faithful to his church and the work of the church. He promises to stand with the church as it walks through the process of renewal.[18]

The Book of Exodus gives a structure that will ensure in some concrete institutional form the continued presence of God amid Israel. This God, however, is not easily available to Israel, and the emerging problem is to find a viable way in which to host his presence. The second half of the book of Exodus deals with this problem and this possibility (25:1-40:38). Israel institutes a structure (tabernacle) that makes possible "glory" both as abiding presence and as traveling assurance (40:34-38).

The church must know that renewal will not take place without the continued presence of God in the church. Sustaining and long-lasting church renewal can only take place with the presence of God. The Israelites story is only genuine because of the

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[17] Lundbom, *The Anchor Bible*, 127.

[18] Petersen et al., *The New Interpreter's Bible*, 604.

presence of God. Their victories and success were clearly tied to the presence of God in their everyday existence. They were nothing without the presence of God. The present day church is the same. Churches can develop structures and leaders but will fail without the presence of God to sustain them. The most difficult task of the Children of Israel was to house this Holy presence in an earthly tabernacle. It is the same for the church today. The church must develop an earthy system that will try and house a heavenly God. But it is the powerful presence of this God that allows it to become the great institution that God desires.[19]

These four theological themes intersect to make the claim that Israel is a profound community in human history. It is a community like none other. There was not one before and has not been one since. The good news is that God is still the same God. He is the same yesterday, today, and in the future. Just like Israel, the church can be the recipients of God's liberating power, practitioners of God's sovereign Law, partners in God's ongoing covenant, and host of God's awesome presence. This astonishingly odd community is, of course, made possible only by this awesome God who dares to join in the human process in extravagant and unprecedented ways (33:16).

The narrative in Exodus 18:13-27 deals with the origin of the systems by which the requirements and instructions of Yahweh's covenant were made accessible to the ordinary Israelite and applicable to the problems that arose in that day. They had been a traveling people, but now they were beginning to settle down and establish themselves as a nation. They now had to deal with their day to day existence. There are two themes

[19] Petersen et al., *The New Interpreter's Bible*, 258.

here: Moses as the leader and judge and the people joining Moses in a new leadership structure.[20]

This text does not separate civil laws from cultural law. It is an attempt to link them together. These are requirements and instructions from God to the people. This text is about shaping the people to what they shall become. Here is the God of the covenant relationship dealing directly with his people.

The problem in Exodus18:13-16 is that Moses is overworked. The text begins abruptly: "Moses sat as judge." The text affirms that the day to day leadership was a primary concern for Israel from day one. This text shows that good organizational leadership derives from and belongs to the very character of God. Jethro asks Moses why he shoulders such an impossible burden of leading the people all by himself. In his answer, Moses states that he is preoccupied with the "inquiries of God." Moses is the spiritual leader and has the awesome task of leading the people in the spiritual principles of becoming a strong nation. Moses was assigned by God to pronounce the oracles from God and give the "instructions of God" (vv. 15-16). Moses' dilemma was that he had to dispense the word of God and lead in practical organizational as well. This was too hard for one person to do. The text does suggest that both issues were important for the nation's growth. In verses fourteen through sixteen, Moses was doing a decent work as their leader, but it was not most effective and efficient. Moses was unable to handle all the responsibilities that were being put on him. He was one person, juggling many hats. His leadership was exclusive and not inclusive. Most of the people had to wait because Moses could not see them all. He was only one person trying to meet the needs of many.

[20] Hubbard, Barker, and Watts, *Word Biblical Commentary*, 246-253.

Moses was able to walk in his rightful position because he did not have an adequate leadership structure in place. He could do nothing else but listen to the people's complaints. Jethro, Moses' father-in-law asked Moses for an explanation of the failed system that was in place.

The people were coming to ask Moses to settle their differences. This is partly why the system was ineffective, because Moses was not walking in his role as spiritual leader. Moses is the spiritual leader and should dealing with spiritual tasks. The people are seeking to find answers to their problems and Moses is having to do that alone. He is the entire leadership team. This is a disconnect because the members must be trained to be spiritual leaders also. The people are used to going to Moses when they desire God. Other leaders must be trained to be a replica of Moses. Moses is seen as the only one who has the connection to God and the godly leadership capabilities.[21]

It is easy to equate this text to the local church. The people are working to discover God's will and God's purpose for their life. As they struggle with these issues, they bring their problems to God's house.[22] Moses is the representative of God. Moses is the leader, like a pastor to a congregation. So, the people brought their issues to Moses, just as members take their issues to the pastor. This leadership structure may work when the church is small and unorganized, but as the ministry grows, the leadership structure must grow.

In this text Moses is wearing himself out and the people are idle and not doing ministry. The people are standing in line just to be heard. The key to the turnaround is

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[21] Lundbom, *The Anchor Bible*, 528-531.

[22] Hubbard, Barker, and Watts, *Word Biblical Commentary*, 246-253.

some good, godly counsel. This is provided through Jethro. Every pastor needs a seasoned leader that can give godly advice from the outside in. The wisdom and power of God are at the center of godly advice. God will bless churches when they heed to godly wisdom. Then they will be blessed and on the road to renewal. The task of Moses and the local pastor is to make God's expectations clear to the people and them to apply them to their daily experience. Moses and the pastor have to leadership structure in place to allow them to walk in the office of spiritual leader and teacher. Jethro has charged Moses to train others to be leaders as well. The local pastor has this awesome task as well.

In chapter 18:17-23, Jethro, who is Moses' mentor, sees immediately that Moses is committed to an ineffective failed system. Moses cannot handle the heavy load. Moses appears to be a great spiritual leader, but maybe not a good organizational leader. His elder and mentor, Jethro, shows him a more workable and practical system. Jethro fears for Moses that he will experience "burn out;" Jethro's solution is that Moses must learn to organize and delegate. Jethro proposes a leadership model that is not solely dependent of one person.

The proposal includes: the recruitment of good people (v. 21); their training and preparation (v. 20); lower-level leadership tasks (v. 21); higher level tasks over which Moses would preside (v. 22); and continued revisiting to assuring that the entire system would stay aligned to the will of God (vv. 19, 23).[23]

Perhaps the most important matter in Jethro's plan concerns the qualifications of the leaders (v. 21). They are to be able, God-fearing, haters of dishonest (violent) gain. This list of qualifications is both theologically referenced and aware that corruption is not

[23] Lundbom, *The Anchor Bible*, 112.

likely to be about large, theological matters, but about the modest temptations of bribery and economic manipulation.

In verses twenty-one and twenty-two, Jethro's counsel is the delegation of responsibility. Training other leaders to duplicate Moses. Moses leads the people as God leads him. Moses now must train others to hear from Moses, who is hearing from God. Jethro tells Moses that his selection of leaders is very important. It must be made with divine revelation from God. It is that important. Moses was to look over all of Israel and choose leaders that are able, firm, honest, and who reverenced God. Then Moses is to train those leaders and then put them over teams of people or ministries. They are to serve on a continual basis as people bring their smaller issues to them. Issues of covenantal interpretation. The more difficult issues were to be brought to Moses, so Moses could consult with God. They were broken into teams of thousands, hundreds, fifties, and tens like a military unit. Ministry is warfare.[24]

In this context, all laws were the gift from God. Obedience to the law was equal to obedience to God. The authority that Moses has comes from God and that godly authority is passed down to the developed leaders. These instructions are not under question. The only thing in question is the structure that Moses has in place, especially to so many people. These leaders must exhibit the right behavior. God must be the source of every godly leader. The focus must be: one source, one authority, and one direction. The only difference is the level of ministry or case that each leader is called to. The usual ministry agenda can be handled by developed leaders. Moses needed leaders wise enough to know the precedents and understand their application and honest enough to apply them without

[24] Lundbom, *The Anchor Bible*, 448.

prejudice. New issues or more difficult issues require special wisdom and experience, and an intimate relationship with God. Covenant principles are equated to the principles of our ministries. Covenant principles are the oldest traditions in the Old Testament. This is how Israel began its relationship with God. This is where new church leadership must begin. Church ministry begins and ends with a covenant with God. Obedience to the spirit of God and structure of God is most important for correct biblical leadership and church renewal.[25]

After Moses sets the new leadership structure in place, the people can organize, and plan a future that includes walking into the Land of Promise. God commanded Moses to lead and reorganize his leadership structure. As Jethro is commissioned by God to develop Moses, Moses is commissioned to develop the people. Jethro has a godly assignment. Moses follows Jethro's advice. Moses is the leader/pastor and is then joined by those who can extend his work. He must select and develop subleaders with great care in God's leadership system.

This text shows that Israel had a need for organizational building. The issue of life preservation is here, but from a different point of view. The people needed the establishment of stable leadership and leadership procedures that would ensure their longevity as a strong people. The church needs the same. The hope is that after applying the biblical principles outlined in this Old Testament text, the church will begin to see some of the manifestations of the New Testaments found in the second chapter of Acts. Verses 42-47 reads:

> Those who accepted his message were baptized, and about three thousand were added to their number that day. They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled

[25] Hubbard, Barker, and Watts, *Word Biblical Commentary*, 246-253.

> with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

The manifestation of this text will be proof that Old Testament principles can work to bring New Testament renewal in the church.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

The theme of this Doctor of Ministry project is that many churches, especially mainline denominational churches are experiencing decline. They are *stuck* in a place of non-productivity. Church Renewal is the process by which a church body focuses on the work of examining the reasons for plateaus and decline in ministry. This examination then leads to a process of working toward restoring ministry impact and effectiveness. My hypothesis is that if these churches participate in this training model, then they will be prepared to experience long lasting, sustained, and impactful church renewal.

My historical focus is on a leader and movement that is very close to home. The church I pastor is First St. Peter African Methodist Church in Stone Mountain, Georgia. I have been a member of the AME Church all my life. I have known the story of Richard and Sarah Allen since I was a child. This story was ingrained in us as children. I never understood as a child, how important this story of Richard Allen was to Black History and American History. This history of Richard Allen is the foundational bedrock of the Black Church in America. This especially applies to mainstream Black denominations.

This historical analysis of Richard Allen and the founding of the African Methodist Episcopal Church directly impacts my project because the Black Church encountered the roadblock of segregation and racism at the outset of its journey. This church under Richard Allen started out as a joint effort with the White Methodist Episcopal Church. Originally, it was designed to be a joint venture of Black and White

worshippers, but this venture got stuck. This joint effort could have died if not for the leadership of Richard Allen. Allen had a choice to either give in to the roadblock or be creative and imagine a new model of the ministry. My project is about how churches often run into this same predicament. Many churches are faced with the decision to either be stuck, stay stuck or create a new model that leads to a long lasting and sustained renewal of ministry.

John Wesley

The ministry of Richard Allen can be traced back to John Wesley and the formation of the Methodist Church. John Wesley was the son of Rev. Samuel and Susanna Wesley, born in 1703. He attended Oxford University in 1720.[1] After graduating in 1725 he was made a deacon and later was ordained a priest on September 22, 1728. In 1729 John Wesley joined his brother Charles in a study group that was called the "Methodists."[2] This title was a description of the type of study of the Christian faith. It also became the description for the style of worship as well.

Over time John Wesley became more involved in the new spiritual group and began to help it grow. This new group of Methodists were known for fasting and celebrating Holy Communion. The new group also began to add a social dimension to their ministry. They visited the incarcerated, taught literacy classes and helped with job employment. This new ministry also took seriously the calling of Christ and ministered to

[1] L. Tyerman, *The Life and Times of Rev. John Wesley* (New York, NY: Burt Franklin, 1973).

[2] Rupert E. Davies, "Methodism," Encyclopedia Britannica, https://www.britannica.com/topic/Methodism.

the poor by giving away clothes, medicine and food. John Wesley believed it was important for the church to help with education as well.

John Wesley's original ministry started in Georgia. He was asked to minister to the colonists and Native Americans in Georgia. This stint was not very successful for Wesley because of his strict attention to church rules.[3] This was not well received by the colonists and Native Americans.

In 1737, John Wesley ended up leaving Georgia and going back to England. In London, John Wesley had a spiritual awakening that would eventually change life and ministry. He was influenced on the basis on having faith and making it central to his Christianity. He was influenced by the Book of Galatians and the principal of justification by faith. After hearing a sermon in 1738 he was convicted in his faith. His intellect was being challenged by his personal experience with God. Wesley claimed that his heart was strangely warmed and he wrote, "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins."[4]

John Wesley's ministry focus was forever changed. His prophetic ministry was now focused on salvation by faith alone. There was less emphasis on church rigor and more on encountering God through faith. Wesley eventually ended up being rejected in England. His vim, vigor and vitality were not readily accepted in England. His excitement was too much for the Englanders. He then tried to minister to small groups within larger

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[3] Tyerman, *The Life and Times of Rev. John Wesley*, 18.

[4] Encyclopaedia Britannica, "John Wesley," Encyclopædia Britannica, https://www.britannica.com/biography/John-Wesley, 1.

groups and infect them with his excitement for God. Even in these settings there was still resistance to Wesley's ministry.[5]

In 1739, Rev. George Whitefield encouraged John Wesley to switch his ministerial focus to those who were unchurched. Wesley continued his small group ministry, which had a focus on spiritual growth and church fellowship. He later became a traveling preacher that helped develop these small groups into small societies. Since he was not accepted and supported by most traditional preachers, Wesley had to use the ministry gifts of lay people who eventually became ordained preachers. Wesley began to preach outside of churches and preach to working class people. This was highly scrutinized by the traditional Orthodox Christian church.[6] Wesley eventually ordained his preachers because he received no support from the Church of England. Wesley made a clear delineation between his Methodist groups and the Church of England.

Wesley's movement, although seen as controversial by some, was still credited with successes such as preventing civil war in England. A key characteristic of Wesley's movement was the blurring class lines and allowed women to share in leadership. As the clergy of the Church of England left the colonies to go back to England, it gave Wesley an opportunity to minister to a group of Christians needing a pastor. These events were crucial to the formal start of the Methodist church in America.[7] Wesley believed in the doctrine of the Holy Trinity. He also was a believer in the life, death, burial, resurrection, and ascension of Jesus Christ. Wesley believed in the scriptural foundation for salvation

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[5] Davies, "Methodism," https://www.britannica.com/topic/Methodism, 1.

[6] Tyerman, *The Life and Times of Rev. John Wesley*, 106-107.

[7] Encyclopaedia Britannica, "John Wesley," https://www.britannica.com/biography/John-Wesley, 1.

in Christ. He did not believe in purgatory, which is that place between heaven and hell. He also did not believe in preachers speaking in languages that the listeners could not understand.[8] He only believed in two Holy sacraments of baptism and communion.[9] He believed that scripture contained God's truths. He considered the doctrines of justification and new birth to be fundamental to the Christian believer's life. He believed in justification by the grace of God, through faith in Jesus. Wesley is widely known to be the father of the itinerant ministry. He is believed to have traveled more than 250,000 miles preaching the gospel. He is believed to have preached more than 40,000 times. He died in 1791.[10]

The Methodist Episcopal Church

After founding the Methodist Church by John Wesley, the Methodist Episcopal Church in the United States was formed. Wesley did not originally intend to completely separate from the Anglican Church. By 1769, Wesley was sending his itinerants to the colonies to do ministry. In order to perform the holy sacraments, Wesley had to commission his ministers to do official ministry. Three preachers named Whatcoat, Vasey and Coke were sent to lead the Methodist movement in the colonies. They distributed the Methodist liturgy called "The Sunday Service of the Methodists in North America." This denomination was organized in Baltimore, Maryland on December 24, 1784. The Christmas Conference in 1784 was the first annual conference. This was the

[8] Davies, "Methodism," https://www.britannica.com/topic/Methodism, 1.

[9] Tyerman, *The Life and Times of Rev. John Wesley*, 252.

[10] Davies, "Methodism," https://www.britannica.com/topic/Methodism, 1.

first gathering of the American "connection" or consortium of preachers. This connection had its first nationwide conference in 1792. Francis Asbury Whatcoat, Vasey and Coke were original leaders of the Methodist Episcopal Church in America. This was the new name of John Wesley's Methodism in America. It demonstrated a mix of Wesleyan values and Anglican structure. Coke and Asbury became the first two Bishops of the church.[11]

As with any new endeavor, the Methodist Episcopal Church went through many growing pains as a new denomination. One of the major issues was the role of the episcopacy in the governance of the church. Under Wesley, this had not been an issue because the church had not grown enough to expand the ruling body. Another major issue of concern was the race issue. The Methodist church had Black and White members, and this had been a point of contention within the denomination. The outside was unjust in their treatment of Blacks; and therefore, the Methodist Episcopal Church had to manage this issue head on. This controversy resulted in churches and worship services being divided on the color line. Many African American members of the denomination wanted to be respected as full members or separate and start their own denomination. This move took the visionary leadership of a great person. Richard Allen was that leader.[12]

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[11] Pitts Theological Library, "CASES 13-17 The Foundation and Early Period of the Methodist Episcopal Church," Exhibitions at Pitts: Religion of the Heart: John Wesley and The Legacy of Methodism in America, 2018, https://exhibitions.pitts.emory.edu/exhibitions/religion-of-theheart/the-foundation-and-early-period-of-the-methodist-episcopal-church/.

[12] Pitts Theological Library, "CASES 13-17," https://exhibitions.pitts.emory.edu/exhibitions/religion-of-the-heart/thefoundation-and-early-period-of-the-methodist-episcopal-church/, 1.

Richard Allen

Richard Allen was born in Philadelphia on February 14, 1760. Allen was born a slave in Philadelphia, Pennsylvania. Richard Allen grew up during the American Revolution; an era characterized by the advocacy of individual rights, the growth of denominational Christianity, and the inception of the antislavery movement. Around 1768, Allen's owner, a Philadelphia lawyer named Benjamin Chew, sold him, his three siblings, and his parents to Stokely Sturgis, a plantation owner in Delaware. With the permission of Sturgis, Allen began to attend Methodist meetings, and around 1777, he was converted to Methodism. In the second half of the eighteenth century, Methodism was growing in Delaware, Pennsylvania, and Maryland. This Christian denomination emphasized a simple set of virtues that included honesty, modesty, and sobriety. Following his conversion in 1780, Sturgis agreed to let Allen hire himself out in order to earn money to purchase his freedom for $2000. In addition to doing manual labor, Allen began to preach at Methodist churches in Delaware and neighboring states. In 1786, Allen paid his last installment to Sturgis and became free.[13]

That same year, Allen accepted an invitation to preach at St. George's Church in Philadelphia, a mixed-race congregation of Methodists. After ministering there, a while, Allen dramatically increased St. George's Black membership, and the building could no longer accommodate the growing congregation. The White elders at St. George rejected Allen's request for a separate place of worship for African American members and chose instead to construct separated seating within the church by installing a balcony. In 1787,

[13] Encyclopedia.com, "Allen, Richard 1760–1831," Encyclopedia.com, 2019, https://www.encyclopedia.com/people/philosophy-and-religion/protestant-christianity-biographies/richardallen.

discouraged by the fact that the Black worshippers who had helped construct the balcony would be relegated to sitting there, Allen joined the Rev. Absalom Jones and the Free African Society. The Free African Society was a non-denominational religious association and mutual aid organization geared toward making life better for Black people.

Free African Society

The Free African Society, founded in 1787, was an organization that held religious services and provided mutual aid for "free Africans and their descendants" in Philadelphia. The Society was founded by Richard Allen and Absalom Jones. It was the first Black religious institution in the city and led to the establishment of the first independent Black churches in the United States. Founding members, all free Black men, included Samuel Baston, Joseph Johnson, Cato Freedman, Caesar Cranchell, James Potter and William White. Noted members included African American abolitionists such as Cyrus Bustill, James Forten, and William Gray. [14]

While some historians use the term "Free African Society" generally to describe local groups throughout the Northeastern United States up to the year 1810, the best-known organization to formally take this name was in Philadelphia. Their work was like many mutual aid societies with a distinguishing feature being the Free African Society's service to the larger Philadelphian community shortly after its founding in 1787. Despite

[14] Historical Society of Pennsylvania, "The Free African Society," Historical Society of Pennsylvania, https://hsp.org/history-online/exhibits/richard-allen-apostle-of-freedom/the-free-african-society.

the esteemed standing of its founders and many of its members, the Free African Society faced suspicion and hatred from Whites throughout its existence.

Background

The Free African Society developed as part of the rise in civic organizing following American independence in the 1776-1783 Revolutionary War. It was the first Black mutual aid society in Philadelphia. The city was a growing center of free Blacks, attracted to its jobs and other opportunities. By 1790, the city had 2,000 free Black residents, a number that continued to increase. In the first twenty years after the war, inspired by revolutionary ideals, many slaveholders freed their slaves, especially in the Upper South. Northern states largely abolished slavery.[15] Numerous freedmen emigrated to Philadelphia from rural areas of Pennsylvania and the South. Philadelphia was a growing center of free Black society. In addition, their numbers were increased by free people of color who were refugees from the Haitian Revolution as well as fugitive slaves escaping from the South. The Free African Society rejected the second-class status Blacks were forced into at their White-dominated Methodist church.

The men and their supporters wanted to create an independent group to meet the needs of African Americans. One of the goals of the Free African Society was to help support widows and orphans, as well as the sick or unemployed. They supported the education of children and arranged apprenticeships if the children could not attend one of

[15] Historical Society of Pennsylvania, "The Free African Society," https://hsp.org/history-online/exhibits/richard-allen-apostle-of-freedom/the-free-african-society.

the free schools that were developed.[16] The Free African Society provided social and economic guidance, and medical care. It also helped new citizens establish their new sense of self-determination. While teaching thriftiness and how to save to build wealth, it became the model for banks in the African American community. It sought to improve the morals of its members by regulating marriages, condemning drunkenness and adultery. Working with the city, it acquired land for a burying ground; it began to perform and record marriages and to record births for the people of its community. To encourage responsibility and create a common aid fund, the Free African Society asked members to pay monthly dues. If they failed to pay dues for three months, they were cut off from the society, no longer able to share in its benefits. The dues collected were the fund for the community service projects that the Free African Society organized. Among these was a food program to help support the community's poor and widowed.[17]

The Free African Society also played a role in educating Blacks, starting with a class in reading in 1795 at a Sunday school at Bethel African Methodist Episcopal Church (AME Church). In 1803, Cyrus Bustill opened a school for Black children in his home, and a year later, Absalom Jones opened another school. By 1837, with financial help from the Quakers and the Pennsylvania Abolition Society, ten private schools for Blacks were operating in Philadelphia.[18][19]

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[16] Historical Society of Pennsylvania, "The Free African Society," https://hsp.org/history-online/exhibits/richard-allen-apostle-of-freedom/the-free-african-society.

[17] Historical Society of Pennsylvania, "The Free African Society," https://hsp.org/history-online/exhibits/richard-allen-apostle-of-freedom/the-free-african-society. "

[18] Daniel Payne, Dennis Dickerson, and C. S. Smith, *History of the African Methodist Episcopal Church* (Nashville, TN: AMEC Sunday School Union, 1998), 79-81.

[19] *Encyclopedia Britannica*, s.v. "Free African Society," March 17, 2016, https://www.britannica.com/topic/Free-African-Society.

From its beginning, the FAS included several Quakers. For example, a White Quaker named Joseph Clarke was appointed clerk and treasurer of the society. In 1789, the Free African Society began to incorporate various Quaker practices, such as a period of silence during meetings. In response to the growing Quaker influence in the society, Allen and some other strict Methodist members withdrew from the group.

Yellow Fever Epidemic of 1793

In aid to the sick, the FAS became famous for its members' charitable work as nurses and aides during the Yellow Fever Epidemic of 1793, when many residents abandoned the city. Dr. Benjamin Rush believed African Americans were immune to the disease. He wrote an open letter in the newspaper, under the pseudonym of a well-known Quaker who helped educate Blacks and appealed to Blacks to aid others in the city during the epidemic. Allen and Jones decided to respond, together with other members of the Free African Society who served both Black and White residents as nurses and aides during those terrible months.[20]

After all their work, Allen and Jones wrote a memoir about the events, which they published the following year, *A Narrative of the Proceedings of the Black People during the Late Awful Calamity...* They were trying to set the record straight and defend themselves against an accusatory pamphlet published by Mathew Carey, after he had fled the city for much of September 1793. He accused Blacks of charging high prices for nursing, taking advantage of Whites, and even of stealing from them during the epidemic.

[20] AME Church and Dennis Dickerson, "Our History," AME Church, https://www.ame-church.com/our-church/our-history/.

His pamphlet was entitled *A Short Account of the Malignant Fever* (1793). Allen and Jones noted that it was Whites who charged high rates for nursing during the crisis.[21]

1794 to Early 1800s

After 1794, there was a division among the Free African Society. There is a group that is more behind Absalom Jones and then there is a group that is more aligned to Richard Allen. Many members who wanted more religious affiliation followed Absalom Jones when he founded the African Episcopal Church of St. Thomas. It opened its doors in 1794 as the first Episcopal Church for Blacks. Numerous members had come from the South, where they had belonged to the Anglican Church before the war. In 1804, Jones was the first Black to be ordained as an Episcopal priest in the United States.

Allen and Jones had originally envisioned the organization as a religious society, but they found that the group was too small and contained people with different religious beliefs. Most members of the group were affiliated with the Episcopal Church, but Allen and others were staunch Methodists. Despite their strong religious affiliations, the founders of the Free African Society decided against forming a strictly religious organization because prevailing African American and White sentiment generally did not favor the establishment of a separate African American church. The group, however, did require members to adhere to a strong sense of morality, and those engaging in immoral behavior, such as adultery, risked being expelled.

[21] AME Church and Dickerson, "Our History," https://www.ame-church.com/our-church/our-history/.

Allen's fervor, however, drove him to leave the Free African Society and start something new from the ground up.[22] Richard Allen and others who wanted to continue as Methodists founded the African Methodist Episcopal Church (AME), which also opened the doors of its first church building in 1794. While an independent congregation, it was still affiliated with the regional and national Methodist Church. Allen was ordained as a Methodist minister. To achieve full independence from White supervision, in 1816 Allen brought several regional AME congregations together and founded the first fully independent Black denomination, the AME church. They elected him as the first bishop of the AME Church. The desire of Allen and others to start a separate African American religious institution represented both pride in African heritage and a response to racism in White churches, but the Free African Society originally chose to align itself with the Episcopal Church. Although most of Philadelphia's White Methodists supported the abolition of slavery, they did not treat African Americans equally. For example, Methodists commonly segregated African Americans in churches and cemeteries. This forced the Free African Society to open schools, churches, and cemeteries for many of Philadelphia's African American residents. The Free African Society also opposed African colonization schemes supported by some Methodist abolitionists, including a plan to send African Americans to Sierra Leone.[23]

Allen's commitment to Methodism also compelled him to stay at St. George's despite the segregated seating arrangement. One Sunday morning in 1792, Allen and

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[22] Richard Allen, "Allen, Richard 1760–1831," Contemporary Black Biography, Encyclopedia.com, 2019, https://www.encyclopedia.com/people/philosophy-andreligion/protestant-christianity-biographies/richard-allen, 1.

[23] Payne, Dickerson, and Smith, *History of the African Methodist Episcopal Church*, 484.

Jones challenged St. George's segregated seating arrangement by sitting downstairs. In the middle of the opening prayer two White trustees forced them to leave. All other Black members who had been seated in the balcony then walked out of St. George's. Until this incident, few Black Methodists had been receptive to Allen's call for the establishment of an independent Black church. On August 12, 1794, members of the Free African Society founded The African Church of Philadelphia. Because of the Methodists' discriminatory treatment of Blacks, the church was consecrated as part of the Protestant Episcopal Church and Jones became the denomination's first Black priest.[24]

Earlier that year, however, the Free African Society built St. Thomas's African Episcopal Church in Philadelphia and asked Allen to serve as pastor. Allen refused, though, and Jones filled the position instead. In the same year, Allen founded a separate church for African American Methodists—the Bethel African Methodist Episcopal Church.[25]

Instrumental in the founding of the society was Henry Stewart, who had seen the African Union Society's work in Newport and reported back to fellow free Blacks in Philadelphia. While a proposed union between the Free African Society and the Newport group was never reached, mutual respect and hospitality was expressed between their members in other ways. The division remained due to the differing goals of the group, but the contact between Free African Society, the African Union Society, and similar groups is recognized as an indicator that free Blacks had a sense of greater community at that time.

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[24] Jack Zavada, "Learn About African Methodist Episcopals and Their Beliefs," Learn Religions, March 6, 2017, https://www.learnreligions.com/african-methodist-episcopal-church699933.

[25] Payne, Dickerson, and Smith, *History of the African Methodist Episcopal Church*, 373.

The framework of the Free African Society was reproduced with success in New York in the creation of groups like the Clarkson, Wilberforce, and Woolman Societies. The church created by Allen continued to flourish as a faith community and provider of social welfare to its members. As an entity in Black cultural history the society also continued to be significant; E. Franklin Frazier cited the society's morally stringent culture as "the beginnings of a real family tradition among Negroes."[26] The Free African Society's legacy is acknowledged in Philadelphia at the site of the original Mother Bethel African Methodist Episcopal Church as "the forerunner of the first African-American churches in this city."[27]

After the Free African Society

Allen, however, remained faithful to Methodism and used his own savings to buy a former blacksmith's shop and transplant it onto a plot of land he had previously purchased in Philadelphia. After renovations, Bethel African Church opened on April 9, 1794, and Allen was ordained its deacon. After Bethel was officially initiated at the 1796 Methodist conference, White Methodist officials attempted to gain control over Allen's church, but a Pennsylvania Supreme court ruling in 1807 declared that the Black Methodist congregation owned the property on which they worshipped and that they could determine who would preach there. Following Allen's example, many Black Methodists formed African Methodist Churches in northeastern cities. Because all

[26] E. Franklin Frazier, "The Negro Family," *Annals of the American Academy of Political and Social Science* 140 (1928): 44–51, JSTOR, www.jstor.org/stable/1016831; *Encyclopedia Britannica*, s.v. "Free African Society," March 17, 2016, https://www.britannica.com/topic/Free-African-Society.

[27] *Encyclopedia Britannica*, s.v. "Free African Society," https://www.britannica.com/topic/Free-African-Society.

experienced similar challenges from White Methodists, Allen organized a convention of Black Methodists in 1816 to address their shared problems.

The leaders decided to unite their churches under the name of the African Methodist Episcopal (AME) Church. Accordingly, they gained control over the governance of their churches and placed themselves beyond White ecclesiastical jurisdiction. Attendant's elected Allen bishop of the new denomination, a position he held until his death in 1831. The AME Church immediately became a center of Black institutional life. As its leader, Allen created the Bethel Benevolent Society and the African Society for the Education of Youth. He also published articles in Freedom's Journal attacking slavery and organizations such as the American Colonization Society. Because Allen believed enslaved and free Black Americans could be best served through education and religious instruction, he opposed organizations that advocated the migration of Black Americans to Africa.

Although the AME Church initiated missionary efforts in such countries as Haiti and Canada during the late 1820s, Allen kept the church focused on elevating Black Americans, especially those in the South. As he said, "We will never separate ourselves voluntarily from the slave population in this country; they are our brethren and we feel there is more virtue in suffering privations with them than fancied advantage for a season." The AME Church proliferated in the South after the Civil War and today has a membership of more than 1.2 million.[28]

The geographical spread of the AMEC prior to the Civil War was mainly restricted to the Northeast and Midwest. Major congregations were established in

[28] Zavada, "Learn About African Methodist Episcopal and Their Beliefs," 28.

Philadelphia, New York, Boston, Pittsburgh, Baltimore, Washington, DC, Cincinnati, Chicago, Detroit, and other large Blacksmith's Shop cities. Numerous northern communities also gained a substantial AME presence. Remarkably, the slave states of Maryland, Kentucky, Missouri, Louisiana, and, for a few years, South Carolina, became additional locations for AME congregations. The denomination reached the Pacific Coast in the early 1850's with churches in Stockton, Sacramento, San Francisco, and other places in California. Moreover, Bishop Morris Brown established the Canada Annual Conference.

The most significant era of denominational development occurred during the Civil War and Reconstruction. Oftentimes, with the permission of Union army officials AME clergy moved into the states of the collapsing Confederacy to pull newly freed slaves into their denomination. "I Seek My Brethren," the title of an often-repeated sermon that Theophilus G. Steward preached in South Carolina, became a clarion call to evangelize fellow Blacks in Georgia, Florida, Alabama, Texas, and many other parts of the south. Hence, in 1880 AME membership reached 400,000 because of its rapid spread below the Mason-Dixon Line. When Bishop Henry M. Turner pushed African Methodism across the Atlantic into Liberia and Sierra Leone in 1891 and into South Africa in 1896, the AME now laid claim to adherents on two continents.[29]

While the AME is doctrinally Methodist, clergy, scholars, and lay persons have written important works which demonstrate the distinctive theology and praxis which have defined this Wesleyan body. Bishop Benjamin W. Arnett, in an address to the 1893 World's Parliament of Religions, reminded the audience of the presence of Blacks in the

[29] Dennis Dickerson, "Our History," AME Church, www.ame-church.com/our-church/our-history.

formation of Christianity. Bishop Benjamin T. Tanner wrote in 1895 in *The Color of Solomon – What?* that biblical scholars wrongly portrayed the son of David as a White man. In the post-civil rights era theologians James H. Cone, Cecil W. Cone, and Jacqueline Grant who came out of the AME tradition critiqued Euro-centric Christianity and African American churches for their shortcomings in fully impacting the plight of those oppressed by racism, sexism, and economic disadvantage.

Today, the African Methodist Episcopal Church has membership in twenty Episcopal Districts in thirty-nine countries on five continents. The work of the Church is administered by twenty-one active bishops, and nine General Officers who manage the departments of the Church.[30]

Richard Allen is an example of who was not discouraged by the roadblocks that were put in front of him. He stayed the course and blazed a course that many are not able to blaze. His determination to be different led to the formation of a new denomination for African Americans in this country. He implemented a new model of ministry based on the context that he was given. This new model has developed into one of the largest Black mainline denominations in the United States. This new model of leadership has continued to grow over the years. It has sustained the test of time.

[30] Dickerson, "Our History," www.ame-church.com/our-church/our-history.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

If church leaders institute the norms of Practical Theology in establishing a new leadership model, substantial and long-lasting church renewal will occur. Church Renewal is the process by which a church body focuses on the work of examining the reasons for plateaus and decline in ministry. This examination then leads to a process of working toward restoring ministry impact and effectiveness.

If the discipline of leadership results in numerical growth, Practical Theology of leadership results in spiritual growth. Overwhelming evidence exists that many mainline denominational churches are in rapid decline. Establishing a new leadership model can offset this decline in all churches. The hope is that a new leadership model at the top will eventually give new life to every part of the church from the top to bottom thereby organically leading to church renewal. This Doctor of Ministry project will show that participating in this training model will prepare churches to experience church renewal.

The renewal efforts of John Wesley and Richard Allen constitute the basis for this historical foundation. Challenging circumstances forced both to renew their denominations. John Wesley broke from the old patterns of the Church of England and Richard Allen broke away from the patterns of the Methodist Episcopal Church. This project utilized a biblical foundation based on Exodus 18:13-23. In this text the Children of Israel remain stuck because of Moses' very exclusive leadership model. Moses led alone, and therefore leadership responsibilities overwhelmed Moses. Moses failed to operate in his role as prophet, and the people failed to get their needs met. The nation was stuck, stagnant, and ineffective. In the text Jethro gives Moses the strategy to lead in a

way that involves many people in the work of leadership. Jethro suggested that Moses pick leaders to serve under him that would carry the load of leadership in many areas and Moses could operate in his office of prophet. This new leadership strategy organizes the nation of Israel and leads them to renew their covenant with God. Israel's example is comparable to the ineffectiveness of churches today.[1] In the biblical text, Moses lists the requirements of the specific leaders in that they must be capable, they must fear God, and they must be trustworthy. The requirements that Moses lists here are theological in nature in that they ask how faith intersects with being a leader. Theology is "faith seeking understanding." Moses' requirements force one to converge at the intersection of theology and church leadership.[2]

The theological focus of this project will be Practical Theology. First, one must understand theology. Theology is:

> The science of God, [God's] character and the examination of religion. It is the investigation of God's existence, Practical Theology can be also call applied theology because these theological truths are applied to the work of the church. Theology investigates God's character and human attributes. Theology is the analysis of the doctrines that Christians practice and believe. Theology is the organized study of the Christian life and faith. Theology is prudent discussion respecting deity.[3]

Theology studies the relationship between the universe and the God that rules that universe. For Christians theology is about how in human finite minds process and think about an infinite God. Theology is the critical survey of God. Theos is the Greek root for

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[1] Joseph Blenkinsopp et al., "Exodus," in *The New Interpreter's Bible*, vol. 1, *General Articles on the Bible: General Articles on the Old Testament, the Book of Genesis, the Book of Exodus, the Book of Leviticus*, 1–100 (Nashville, TN: Abingdon Press, 1994), 4.

[2] Paul P. Enns, *The Moody Handbook of Theology: Revised and Expanded* (Chicago, IL: Moody Publishers, 2014), 20.

[3] Paul Badham, "What Is Theology?" *Theology* 99, no. 788 (March 1996): 101–6.

"God," and -ology is from the Greek root meaning "word." Theology is the collection of words persons use to describe God. In general terms, one's theology is one's philosophy or worldview. Personal theologies can differ because persons base them on their intellectually and emotionally held commitments concerning God.[4] Theology is sometimes called the original discipline of the sciences as it was thought to be among the first who sought knowledge. This was because God is thought to be the origin of all life. Morality, theology, and philosophy all deal with God and science.[5] Theology provides the understructure for philosophy and worldview, and eventually affects every decision in life.[6] Theology is a collection of intellectual and emotional beliefs by which persons live their lives. The basis for the relevance of theology is the pursuit of wisdom and knowledge. Practical Theology probes and analyzes spiritual and religious behavior to comprehend lived-out theology; it is the theology of the local church. Practical Theology compares how theological theory and practice align, change, and improve in real life. Practical Theology seeks to remove the disconnect between theology and living out one's faith in the church.[7]

According to Westminster Theological Seminary, Practical Theology is practical, thoughtful, personal, and pastoral. Practical Theology is practical because it asks certain questions, especially concerning church. What motivates the church and its leaders? How do certain issues affect the church and its leaders? How does scripture explain unbelief?

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[4] Enns, *The Moody Handbook of Theology*, 23.

[5] Badham, "What Is Theology?" 101–6.

[6] Rick Langer, "Toward a Biblical Theology of Leadership" in *Organizational Leadership: Foundations and Practices for Christians*, eds. Jack Burns, John R. Shoup, and Donald C. Simmons, Jr., 65–106 (Downers Grove, IL: InterVarsity Press, 2014), 212-214.

[7] Langer, "Toward a Biblical Theology of Leadership," 19.

How can theological discovery develop new structures?[8] Another source also connects such questions with Practical Theology.[9] Practical Theology is thoughtful; it prepares the church to apply God's truth with valuable understanding and comprehension. Practical Theology requires answers that originates from reflection on how scripture applies to the church. Meaningful reflection is a major part of Practical Theology. Practical Theology is personal; it helps assess and evaluate spiritual development. Practical Theology challenges members of the church to rethink their theology, can ignite personal growth, and can challenge all pre-conceived notions about God and the church. Practical Theology helps produce spiritual development from your life experiences. Practical Theology is pastoral. Leaders in the church must have vision and oversight for the direction of the church.[10]

The leaders of the church were commissioned to evaluate the health of a congregation. This involves identifying spiritual weaknesses, needs, and finding ways to benefit the congregation. This is the assignment that Jesus gave Peter when he said, "I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers" (Lk. 22:32). This vocation to care for the church, to help the church, and make the church better is at the center of discipleship. Practical Theology helps leaders to think intentionally about ministering to those in the church. Practical

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[8] Westminster Theological Seminary, "Practical Theology," Westminster Theological Seminary, https://students.wts.edu/resources/westminster_center_for_theolog/paper_formatshtml/practical_theology.html.

[9] Mark Lau Branson and Martínez Juan Francisco, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IVP Academic, 2011), 25.

[10] Wilhelm Gräb, "Practical Theology as Theology of Religion: Schleiermacher's Understanding of Practical Theology as a Discipline," *International Journal of Practical Theology* 9, no. 2 (2005): 5, https://doi.org/10.1515/ijpt.2005.9.2.181.

Theology helps leaders ponder pastoral questions concerning the health of the church. It also trains leaders to look for potential problems and sources of strength within the congregation.[11] When applied to the work of the church, one properly uses Practical Theology. This means applying theological principles to the staples of the church including preaching, teaching, worship, and evangelism. Pastoral Theology and Practical Theology both pay close attention to the role and effectiveness of church leadership. Pastoral Theology focuses on leading God's Church. The terms Practical and Pastoral Theology are used interchangeably because both deal with the spiritual care of the members.[12]

Richard Osmer is considered a leader in Practical Theology. He served on the faculty of Princeton Theological Seminary since 1990. He served as the Director of the Tennent School of Christian Education, and the Chair of the Department of Practical Theology. Richard Osmer's contributions to Christian education are numerous. He is credited with creating an understanding and framework for the field of Practical Theology in its relationship to the teaching ministry. Osmer lifts the importance of the teaching ministry in the church. He brings a strong theological and biblical base to the local church.[13] His works challenge the church to think deeper about the ministry in a practical theological context.[14] Osmer uses God's relationship with Israel as a mirror to how God deals with leaders. He analyzes God's relationship covenant relationship with the people.

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[11] Gijsbert Dingemans, "Practical Theology in the Academy: A Contemporary Overview," *The Journal of Religion* 76, no. 1 (1996): 82–96.

[12] Gräb, "Practical Theology as Theology of Religion," 5.

[13] Kathy L. Dawson, "Richard Robert Osmer," Biola University, https://www.biola.edu/talbot/ce20/database/richard-robert-osmer.

[14] Dingemans, "Practical Theology in the Academy," 12-13.

Osmer claims that God provided leadership for Israel so that they might carry out God's will and the same for the church.

The priests in the Old Testament bore the responsibility for worship just as the twenty-first century priests. They go to God on behalf of the people. They give counsel to kings and provide leadership among the people. Priests have a myriad of tasks including teaching and settling disputes. The prophets are the mouth pieces of God. Priests are called to speak God's word to the people. They are to help keep them in line with God's covenant. The prophet calls for repentance and admonishes the people to return to God. Osmer claims that Christ is the ultimate priest, prophet, and king. He is the example that every Christian leader seeks to emulate.[15] Osmer's seminal work is *An Introduction to Practical Theology*. In this work Osmer writes that the four key tasks and questions in Practical Theology include the descriptive-empirical task (what is going on?), the interpretative task (why is this going on?), the normative task (what ought to be going on?), and pragmatic response (how might persons respond?).[16] Another source also validates this list of tasks and questions.[17]

General study of leadership focuses on the questions what and how regarding leadership. The Practical Theology of leadership focuses on the why. Why do persons do what they do? If persons apply Osmer's questions and tasks to church leadership, they would ask several questions of their churches. What is going on in our church? Is our church stuck, stagnant, and ineffective (descriptive-empirical task)? Why is our church

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[15] Phil Hill, "Introduction to Pastoral Theology," Union Theology, https://www.uniontheology.org/resources/life/introduction-to-pastoral-theology.

[16] Gräb, "Practical Theology as Theology of Religion," 6.

[17] Dawson, "Richard Robert Osmer," https://www.biola.edu/talbot/ce20/database/richard-robert-osmer.

stuck, stagnant, and ineffective (interpretative task)? What should our churches look like? What is the picture of an effective and renewed church (normative task)? How do we move from being stuck, stagnant, and ineffective to becoming churches that are fluid, viable, and effective (pragmatic response)?[18] This theological foundation chapter seeks to eliminate the disconnect between theory and practice of explaining the theological premises of church leadership and how churches establish and sustain church renewal. The purpose of Practical Theology from Osmer's point of view is to train church leaders to interpret all ministry theologically.

This project will analyze Osmer's four tasks. Osmer uses Gerkin's model of pastoral leadership. He defines the pastor as the chief interpreter. The pastor leads the leadership team in theological interpretation of all ministry efforts in the local church. Osmer equated each task and question to a function. Osmer equated the function that answers the descriptive question of "What is going on?" to Priestly Listening. Osmer also equates the interpretive question of "Why is it going on?" to the function of Sagely Wisdom. Osmer further equates the normative question of "What ought to be going on?" to the function of Prophetic Discernment. He lastly relates the strategic question of "How might we respond?" to the function of Servant Leadership. Church leaders must be priestly, wise, prophetic, and humble. Osmer states that there is a definite relationship between the four tasks. They are distinct, but they are very much connected as well. The interpreter must always weave together task and interpretation.[19] There is a definite relationship between the four tasks. Osmer embraces the notion that scholarship is an

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[18] Richard Robert Osmer, *Practical Theology: An Introductio*n (Grand Rapids, MI: W. B. Eerdmans Publishing, 2011), 133.

[19] Dingemans, "Practical Theology in the Academy," 84.

interpretive experience affected by what persons already know. All interpretation begins with prior knowledge. During the church's experience, the church must analyze its shortcomings. These shortcomings are the impetus for churches to question their prior knowledge. Pastors are tasked with applying these principles to their local church setting.

The Descriptive-Empirical Task: Priestly Listening

The local church is the context that calls for interpretation. Practical Theology engages leaders to interpret the church and its effectiveness of ministry. One must view the church as a living organism. The descriptive task seeks to answer this question: what is going on? Osmer writes that the interpreter must have a spiritually discerning spirit to achieve success here. The interpreter must analyze what occurs in the life of the congregation; he calls this process priestly listening. In a congregational setting, priestly listening can take place in many forms—it can be informal, semiformal, or formal.[20]

Osmer argues that the formal priestly listening is the most valuable. This priestly listening is done through empirical research and qualitative research. Osmer's research design has four key steps: project purpose, inquiry strategy, research plan, and theoretical reflection. Osmer's model emphasizes the importance of being able to first define the purpose of the project and identify key research questions pertaining to the purpose. Secondly one must identify a strategy of inquiry where one chooses between a quantitative, mixed, or qualitative method. Quantitative is good for large research projects, while qualitative is best for more focused research projects. Osmer offers six specific types of research: narrative research, case study research, ethnographic research,

[20] Osmer, *Practical Theology*, 140.

grounded theory research, phenomenological research, and advocacy research. Thirdly, one must put together a research plan that includes the right people, the right setting, and the right methods to use. Time, financial resources, and the availability of the individuals in the project all affect this research plan.[21] Osmer lists six methods of research that one can use including interviews, observations, artifacts, analysis, demographics, and focus groups. He also offers the four basic steps in the research process: data collection, transcription, analysis and interpretation, and reporting. The objective is to witness patterns and recurring themes in the data collected. The researcher is then able to reflect based on the data collected. Researchers must then view the data collected considering their own personal beliefs and differentiate.[22]

The context of this project is First St. Peter AME Church in Stone Mountain, Georgia. In applying the first task, which is descriptive and empirical, the pastor will initiate the process of being the priest and doing Priestly Listening. The pastor will ask "What is going on in our church? Is our church stuck, stagnant, and ineffective?" This church attempts to remake itself for ministry. This church tries to make the transition of ridding old and outdated forms of ministry and incorporating new and effective strategies in ministry. This church is stuck in tradition and afraid to try new patterns of ministry. Leadership that failed to progress in eighteen years handcuffs the church. Arguing, fighting, and disunity stifled the church. The concept of lay and clergy partnership failed to take root.

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[21] Osmer, *Practical Theology*, 146.

[22] Osmer, *Practical Theology*, 150.

The Interpretive Task: Sagely Wisdom

The second task of Practical Theology is the interpretive task that seeks to unveil wisdom literature and study the basis of the action of a group. The descriptive task asks "Why is it going on? Why is our church stuck, stagnant, and ineffective?" The pastor is the theological interpreter and guide.[23] The guide must define the issues within the life of the congregation. The pastor must use Priestly Listening, biblical references, and spiritual discernment to understand the issues of the church. Osmer defines this process as applying Sage or Priestly wisdom. This project better defines this as pastoral wisdom.[24] This pastoral wisdom requires thoughtfulness, good interpretation, and good judgment. Thoughtfulness means that the pastor takes very seriously the role of reflecting on the issues that persons bring before the pastor. The pastor must analyze the church's ineffectiveness and the church's idea of ministry.[25] Interpretation means that the pastor will draw on all knowledge that is available and useful for analysis of church stagnancy. Wise judgment is the process of determining the best way to reach all goals considering all the potential barriers that any church may face. Wise judgement means using the right methods to reach your desired goal.

Osmer bases the interpretive task on the Old Testament's wisdom literature and the New Testament's message of Christ. This biblical text is needed to help see patterns that are used in life and in the church. After one sees the patterns, one builds theories from the patterns observed. The practical theologian uses scientific knowledge and

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[23] John Colwell, "The Church as Ethical Community," in *The Bible in Pastoral Practice*, eds. Paul Ballard and Stephen R Holmes (Grand Rapids, MI: William B. Eerdmans, 2006), 213–245.

[24] Gräb, "Practical Theology as Theology of Religion," 5.

[25] Osmer, *Practical Theology*, 161.

biblical knowledge to inform research. Practical theologians must interpret the life of Christ because he is the example of wisdom in the New Testament. His life is what one must study as he encounters the issues of society just like the church. Jesus is the example of wisdom by experience. He teaches the church how to evaluate the everyday patterns of life and how to evaluate people. His encounters and how he handles them teach observers basic lessons of Practical Theology. Churches must then interpret the work of Christ and apply these interpretations their personal contexts.[26]

Osmer's foundation is that those leading the interpretation should incorporate these three elements: the use of debates, understanding different perspectives, and the understanding that science can fail. When applying this model to the context of first St. Peter AME Church, the pastor as priest must ask "What is going on?" and now "Why is this going on?" This task of interpretation calls for the pastor to interpret why the local church is stagnant, stuck, and ineffective. First, St. Peter's story goes back twenty years. The church experienced a split over location. Half of the church wanted to go to the south side of the city and the other half of the church wanted to stay put. This caused a major divide in the church leading to a church split and leaving First St. Peter without a building. This split caused great pain and hurt. This unresolved hurt is a major reason for today's stagnancy. The pastor as sage must reflect using thoughtfulness, theoretical interpretation, and wise judgement. The pastor must think hard about how the church split affected the congregation and the best way to recover.

[26] Dingemans, "Practical Theology in the Academy," 96.

Reflection must take place regarding how the lack of trust for pastors influenced the congregation.[27] The mission of the church must be redefined and restructured. The pastor must analyze the church's ineffectiveness and the church's idea of ministry. Pastors must incorporate theories of the arts and sciences to understand the church and its stagnancy. Pastors must also identify different theories of church renewal and church growth.[28] Wise judgement in Practical Theology means that church must interpret its ministerial context by recognizing the things that matter and are specific to behavior in events and circumstances of ministry, spiritually analyzing the morality of the behaviors being observed, and determining the best way to move forward when weighing all the factors that are involved in a situation. This means not only knowing what to do, but also knowing the right way to do it.[29]

The Normative Task: Prophetic Discernment

The normative task asks, "What should be going on?" This is an endeavor to acknowledge what ministry would look like in a perfect setting. This task seeks to discover the God's directive for the local context. Osmer refers to this task as prophetic discernment; it is the task of the church to have its mission and purpose aligned with God's word and command. Prophets in the Old Testament were the mouthpieces of God and were the communicators of God's revelations to the people. Prophetic discernment in Practical Theology is about including the holy and the divine in the life of God's human

[27] Osmer, *Practical Theology*, 162.

[28] Colwell, "The Church as Ethical Community," 65.

[29] Gräb, "Practical Theology as Theology of Religion," 7.

church. The Old Testament was about giving God's word to a group of people at a certain time and place. This is the same in today's churches. This task involves asking God to reveal God's will to the church context; it involves God giving and the people receiving.[30]

In Practical Theology, discernment of the prophetic uses three methods in the present context: theological interpretation, reflecting on ethics, and practicing deeds that match the revelation. In Practical Theology, theological interpretation cannot be confused with normal theological methods and regular teaching of the scriptures. These methods study scriptures distinct from the practice. Practical Theology means interpreting scripture and the essence of God as it applies to the local practices of ministry in the context. Practical Theology sets in juxtaposition to scripture the daily ministry and mission of the church.[31] The theological concepts embedded in each denomination are interpreted as well. The method of worship is interpreted as well.

In Practical Theology, ethics play a major role in the process. Churches must reflect on how they do that which they do. The morality behind the ministry efforts is very important. This is the analysis of intentions in the church. A church can have the right goals in mind for ministry but attempt to attain them in the wrong manner. The church must institute a set of guidelines that help steer the actions of the ministry in the right direction. Ethical reflection means being intentional about doing ministry in a manner that lines up to the will of Christ. A church needing repair is usually a church where the values and behavior of the church conflict with the teachings of Christ.

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[30] Osmer, *Practical Theology*, 168.

[31] Branson and Francisco, *Churches, Cultures and Leadership*, 48.

Leadership bears the responsibility of developing principles and guidelines to help the ministry work match the teachings of Christ. The leadership can draw on the good ethics of the past to guide the direction for the future. Osmer looks at good practice in two very different ways as a part of prophetic discernment. The leadership should cite examples of good practical ministry that the congregation displayed in the past. Very important is it to point out that which worked in the past and is still very relevant.

The second point is to point out what failed to work in the past and show how it does not line up to the teachings of Christ. This also involves analysis of good ministry practices because this will help the church form a new understanding of God and generate new potential for ministry. The leadership team has the chore to broaden the scope of ministry by showing examples of different ministry that is effective. Often, the limited view and ideas persons have of ministry can cause stagnancy. A key practice is witnessing other congregations doing previously unseen types of ministry.[32] The pastor must be the prophet of the house. The pastor's main normative task is to discern from God what should occur in the church. The pastor must be the visionary pipeline from God to the people; the pipeline that lays out the ministerial vision for the house. A prophet is one who listens and speaks. Prophets never speak on their own accord, but from the mouth of God. The pastor must be able to diagnose what can heal the church and provide a spiritual prescription for ministry.[33] With this opinion, Colwell agrees.[34]

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[32] Osmer, *Practical Theology*, 170.

[33] Branson and Francisco, *Churches, Cultures and Leadership*, 138-141.

[34] Colwell, "The Church as Ethical Community," 112.

The Pragmatic Task: Servant Leadership

Osmer's final task focuses on actually guiding and leading churches through the change process. The question in this task is how spiritual leaders respond to the calling to lead a congregation through the change process. In the church, many areas of leadership must be explored such as leadership that transforms and the ability to complete the task ahead. Osmer grounds this task of pragmatism in the tenets of servant leadership. Servant leadership is about the leader taking up the mantle to make a congregation better without the need for self-gratitude. Servant leadership is about doing ministry to lead a congregation simply because it is the call of God on your life.[35] There are no external awards for receipt. The cause of enthusiasm lies simply in the prospect of God using a person. This type of leadership is based on the example of Christ to his church. There are some theological nuggets persons can learn from scripture regarding servant leadership.[36] Matthew 20: 20-23 reads,

> It was about that time that the mother of the Zebedee brothers came with her two sons and knelt before Jesus with a request. "What do you want?" Jesus asked. She said, "Give your word that these two sons of mine will be awarded the highest places of honor in your kingdom, one at your right hand, one at your left hand." Jesus responded, "You have no idea what you're asking." And he said to James and John, "Are you capable of drinking the cup that I'm about to drink?" They said, "Sure, why not?" Jesus said, "Come to think of it, you *are* going to drink my cup. But as to awarding places of honor, that is not my business. My Father is taking care of that" (Mt. 20:20-23 MSG).

[35] Robert Russell, "A Practical Theology of Servant Leadership," School of Leadership Studies Regent University, August 2003, regent.edu/acad/global/publications/sl_proceedings/2003/russell_practical_theology.pdf.

[36] Dirk van Dierendonck, "Servant Leadership: A Review and Synthesis," *Journal of Management* 37, no. 4 (2010): 1228–61, https://doi.org/10.1177/0149206310380462.

This passage demonstrates the opposite of servant leadership. In this text the mother of the sons of Zebedee asks Jesus specifically for favoritism for her sons. She wants Jesus to exalt them to these ranks based on her request. This can become a problem in many churches if spiritual and human intentions are not checked from the start. The next five verses demonstrate the other disciples' response:

> When the ten others heard about this, they lost their tempers, thoroughly disgusted with the two brothers. So, Jesus got them together to settle things down. He said, "You've observed how godless rulers throw their weight around, how quickly a little power goes to their heads. It is not going to be that way with you. Whoever wants to be great must become a servant. Whoever wants to be first among you must be your slave. That is what the Son of Man has done: He came to serve, not be served—and then to give away his life in exchange for the many who are held hostage" (Mt. 20:24-28 MSG).

Scripture contains very important embedded theological issues. This text is a prescription on how to define servant leadership. The central issue in this text is the desire for the exaltation of the two disciples and Jesus' masterful response. The principle that Jesus reveals is that exaltation or promotion is not based on earthly desires but based on God's providence. The job of servants in ministry is to do the work and leave the promoting to God the Father. This passage identifies three components of servant leadership that the church must understand. First Jesus identifies the type of leadership usually encountered in the world today; it is not servant leadership but leadership where those in charge taken hostage the people over which they rule. Jesus called it "Lording over the people" and "exercising their authority over the people."[37] Jesus makes the point in the two phrases that this type of leadership describes when leaders take advantage of the people while leading. The leader puts self-interest before the interest of the people. This form of leadership does not manifest in progression, but instead manifests in oppression.

[37] Russell, "A Practical Theology of Servant Leadership," 20.

This text suggests that servant leadership and worldly leadership are strikingly opposed to each other. Ruling from a place of fear and coercion characterizes worldly leadership. These leaders usually must manipulate people to follow them. This type of leadership is not long lasting because people do not have a sincere connection to the leader.[38] Jesus then deals with the issue of personal desires getting the best of people. In the text it is the topic of "greatness." There must be a clear distinction made between worldly greatness and greatness in the Kingdom of God. Jesus states the complexity and yet the simplicity of greatness. Greatness is complex because it is the opposite of what worldly leadership teaches. Worldly leadership teaches that one must bulldoze over anyone to achieve greatness. Jesus' simplicity is that to be great in the Kingdom of God one must serve others. He then goes on to say that to be first, you must be willing to be last — "whoever wants to become great among you must be your servant and whoever wants to be first must be your slave" (Mt. 20:26-27).

Jesus says that being a leader is first based on whether you can be a servant to someone. In the Greek language this word is *diakonos*; it is the root word for the church position of a deacon. According to scripture, a deacon is a servant in the Body of Christ. A deacon is a leader that serves (I Tm. 3:8-13). The emphasis here on the word servant means that one has a task to do because of the master or lord of the servant. The underlying theme here is that greatness does not come from titles, power, nor position. Greatness, as Christ defines it, comes from one's ability to serve with the spirit of Christ. This type of leadership is not self-seeking. This means that to be considered great, one must be able to do the lowest of the tasks. Gratification and recognition cannot be the

[38] Russell, "A Practical Theology of Servant Leadership," 21.

impetus of leadership; love for others and love for Christ must be the reason.[39] Jesus teaches this lesson to his disciples by first showing them his servant nature. He stated, "The Son of Man did not come to be served, but to serve" (Mt. 20:28). Jesus speaks as Son of Man here which puts emphasis on his humanity. He is still the Messiah, but the Son of Man designation puts the focus on his humility in humanity. This is where the church's emphasis must be as well.

The symbolism here from Jesus is that as King and Messiah, he could choose for others to serve him; this would be his right as an earthly king. His designation as a spiritual king and messiah leads him to choose to serve others as he leads. Jesus showed his level of humility by washing the feet of his disciples. The greatest example of service to others was his death on the cross for the sins of the people. As king, he could have summoned angels to remove him from the cross. Instead, he stayed and died for the people thereby demonstrating servant leadership at its highest.[40] The passage suggests that Jesus was born for the purpose of servant leadership. His incarnation was for the purpose of serving humanity. Everything from the birth of Christ in a manger pointed to his humble nature. Jesus did not seek an earthly kingship and therefore he did not ride into Jerusalem on a white horse with soldiers; he rode a colt instead. Jesus always advocated for others. He teaches that leaders should seek the servant role. The task of leaders is to have the same motivation as Jesus—to serve others. He gained his title of

[39] van Dierendonck, "Servant Leadership," 1244-1250.

[40] Russell, "A Practical Theology of Servant Leadership," 25.

Lord through a life of self-denying service to those to whom he ministered. The final crowning act was for him to offer his life as payment for the sins of the people.[41]

Pastors and leaders of churches must see servant leadership as a leadership method that makes the lives of those they serve better; it is the key to making their churches better. According to Penn State University, there are ten principles of servant leadership. They are: Listening, Empathy, Healing, Awareness, Persuasion, Conceptualization, Foresight, Stewardship, Commitment to Growth, and Building Community. Practical Theology is about the church having the theological basis for doing ministry.[42] To do successful church renewal, correct theology must be in place, and it must be the foundational bedrock of every step of renewal. This is the "why" of this Doctor of Ministry project. A proper and healthy theology is the only path to sustained and impactful renewal.

[41] van Dierendonck, "Servant Leadership," 1238.

[42] Morgan Dreisch, "Team Leadership," Leadership, July 20, 2016, https://sites.psu.edu/leadership/blog/page/271/.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

This doctoral project will explore the issue of churches being stuck, stagnant, ineffective, and in need of renewal. Church Renewal is the process by which a church body focuses on the work of examining the reasons for plateaus and decline in ministry. This examination then leads to a process of working toward restoring ministry impact and effectiveness. The historical foundation of this project is the renewal work of John Wesley and Richard Allen of the Methodist tradition. Both men went against the odds to renew their denomination during difficult times. The biblical foundation is based on Exodus the eighteenth chapter and the renewal work of Moses and Jethro. The people of Israel were amidst transition and needed a new model of leadership. Moses had been the only leader and his father-in-law, Jethro, instills in him a new model of joint tiered leadership that would lead the people to stability and renewal. The theological foundation of this project is based on the discipline of Practical Theology. This theology challenges the church to examine every actual practice of ministry against the teachings of scripture and the revelation of God's word. The interdisciplinary foundation of this project will examine the practices of businesses and how organizational change theories can be applied to the church with great potential impact.

Ben Mulholland writes that there are eight change theory models that have lasted and survived the test of time. The theories are: The McKinsey 7-S Model, Kotter's Theory, Nudge Theory, Awareness Desire Knowledge Ability Reinforcement, Bridges

Transition Model, Kübler-Ross Change Curve, The Satir Change Management Model, and Lewin's Change Management Model.[1]

This project will use Lewin's change management model as the interdisciplinary foundation. Change is common that runs through all organizations and industries. It is a common thread in the church as well. These days, organizations must be able to change quickly. They must be able to adapt to different situations. Many times, the church is known for falling behind the times. A characteristic of a healthy organization is being able to adapt to change well. This is the difference between a thriving church and a dying church. Change management has become a familiar theme in the secular world today.

This project will apply this term to the church. It is not a common concept in the church. There are many things that affect how well organizations deal with change. Things to be considered are the type of organization, the change taking place and the people involved. The level of understanding of the change process will affect the success of the business, organization, or church. In this project, I will apply the concept of "change management" to the church.[2]

My hypothesis is that how church handles change is dependent on the mission, leadership of the church and the people who make up the church. The model that will be used in this project is Kurt Lewin's Change Theory. This was one of the earliest models of organizational change. This model was created in the 1940s and is still being used today. The main tenet of Lewin's Change Theory is a three-step process known as

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[1] Brian Mulholland, "Eight Critical Change Management Models to Evolve and Survive: Process Street: Checklist, Workflow and SOP Software," Process Street, https://www.process.st/change-management-models/, 1-7.

[2] André L. Delbecq, "Christian Spirituality and Contemporary Business Leadership," *Journal of Organizational Change Management* 12, no. 4 (August 1, 1999): 345-354.

unfreeze, change, and refreeze. This project will explore how Lewin's Change Theory relates to Church re-establishment.[3] Lewin's Change Theory has usually been applied to businesses that have become still, stagnant, and ineffective. This theory has been applied to businesses that have lost touch with the current practices to be relevant and effective.[4]

The exploration of this project is to determine whether these business practices can be useful to the church. My hypothesis is that the church would be well served to use the theories of group dynamics to make the church more effective as an organism. Lewin's Change Theory is foundational and comes under the category of change management.[5] Change management is usually applied to the business field.

In this project, I will make a correlation between the business world and the church. This project will examine the roles of senior managers in the secular world and leadership roles in the church. Leadership is the most important part of any organization during times of change. Business managers have the responsibility of leading firms through change and making sure that the firm stays competitive.[6] Research has shown that many businesses morale drops when managers are against the change the company needs. There must be examination as to why an organization is stuck and why leadership is not able to move the organization forward.[7]

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[3] Syed Talib Hussain, "Kurt Lewin's Change Model: A Critical Review of the Role of Leadership and Employee Involvement in Organizational Change," *Journal of Innovation and Knowledge* 3, no. 3 (December 2018): 123-127.

[4] June Kaminski, "Theory Applied to Informatics – Lewin's Change Theory," *Canadian Journal of Nursing Informatics* 6, no. 1 (2011), 20-25.

[5] Delbecq, "Christian Spirituality and Contemporary Business Leadership," 345-354.

[6] Peter Vaill, "Introduction to Spirituality for Business Leadership," *Journal of Management Inquiry* 9, no. 2 (June 2000): 115–116.

[7] A. Geoff Donnelly, "Making Better, Stronger Churches Through Organizational Design," *Journal of Strategic Leadership* 2, no. 1 (2009): 27-39.

Change must come from the leadership; and there must be an analysis of why change has not occurred and a plan to initiate real change. These directions apply to the church as well. In the church, the senior manager is the pastor and the leadership team of the church. The pastor must often define the challenges to change in the church and leadership. Rejecting change is basically a downfall for organizations. Organizations risk becoming obsolete and out of touch when they resist change.[8] Businesses must change, and churches must do so as well. This is important because the church as seated now is becoming less relevant in each new generation. This is especially true for traditional and non-denominational churches.

Resistance to change is nothing new. It is human nature to resist change. Humans are creatures of habit. Once managers are on board to lead change, they must then examine themselves as they try to deal with the resistance from those they lead.[9]Senior managers must use an approach that involves and expects many differing opinions. There are power struggles that are involved when large organizations confront change. Group dynamics and individual behavior patterns must be examined in detail for precise knowledge. There must be a discovery of suitable approaches for change. The correct approach is very important.

Pressure tactics that bring stress are usually not productive. There must be a spirit of cooperation for productive change to take place. Senior managers must be able to change people and win people if they want those under them to be open to change. Clear communication by senior leaders is a necessity to affect the change needed. This is the

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[8] Delbecq, "Christian Spirituality and Contemporary Business Leadership," 345-354.

[9] Vaill, "Introduction to Spirituality for Business Leadership," 115–116.

same for pastors of churches.[10] Pastors must be able to clearly communicate to the members that are a part of the change process.[11] Pastors must win the hearts of the people that are naturally resisting the change that is needed.

The body of Christ is filled with traditional, denominational churches that have once thrived and are now struggling to survive. This project will examine the similarities and differences between businesses, secular organizations, and churches. This interdisciplinary foundation chapter will show the compatibility and relationship of the church and businesses. Adam Heitzman of INC.com writes that there are eight signs that tell if a business is failing: not bringing in new customers, no one is talking about your business, you keep making the same mistakes, bills are not paid on time, the business has made no shifts to behavior, you have a high employee turnover rate, hiring freezes and employees playing musical chairs, and people outside the company begin to see the failures.[12]

In response to each reason listed above, there is a natural comparison to the church. The church has not won new members in over one month. No one is talking about the church. The church keeps making the same mistakes. The church is not paying bills on time. The church has not shifted its methods in years. The church has a high member

[10] Vaill, "Introduction to Spirituality for Business Leadership," 115–116.

[11] Donnelly, "Making Better, Stronger Churches," 27-39.

[12] Adam Heitzman, "Eight Signs that Help You Know Your Business is Failing," Inc.com, last modified June 9, 2015, https://www.inc.com/adam-heitzman/8-signs-that-help-you-know-your-business-isfailing.html, 1-2.

turnover rate. The church is experiencing high member turnover. Outside entities recognize that the church is failing.[13]

Stan Silversmith writes that there are five successful leadership strategies that every organization should use in everyday work.

1. Be the organization that is the preferred choice in your industry.
2. Establish the right, positive attitude at the top to set the tone of the organization.
3. Always look for ways to improve the organization
4. Use people with good character and good judgment.
5. Always have a realistic view of the environment surrounding the organization.[14]

There are many corresponding factors between a healthy business and a healthy church; therefore, an exploration of Lewin's Change Theory will help define and give clarity to the project. Kurt Lewin (1890-1947) is considered one of the greatest social scientists in history. Lewin has been deemed the Father of Social Psychology. He is a native of Germany and his family later migrated to the United States. His area of expertise is group therapy and group dynamics.[15]He is considered a social psychologist.

One of Lewin's foundational points is that the group is a different organism than the individuals in the group.[16] Lewin's hypothesis is that the behavior of a person is a derivative of their characteristics and their social environment.[17] This is the case in the

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[13] Heitzman, "Eight Signs that Help You Know Your Business is Failing," https://www.inc.com/adam-heitzman/8-signs-that-help-you-know-your-business-isfailing.html, 1-2.

[14] Stan Silverman, "Five Key Leadership Principles for the Success of Any Organization," *The Business Journals*, January 19, 2017, 1-2.

[15] Kurt Lewin, *Field Theory in Social Science: Selected Theoretical Papers* (Chicago, IL: University of Chicago Press, 1976), 50-60.

[16] Kaminski, "Theory Applied to Informatics," 20-25.

[17] Donnelly, "Making Better, Stronger Churches," 27-39.

church. Each church has a particular personality. Each church has a pastor and leadership team that has a certain proliferation.

According to Lewin's theory, this affects how the church responds to the challenge of renewal. To understand Lewin's Change Management Model, one must imagine the change of a physical object.[18]The object used by Lewin is the ice cube. Lewin's theory is likened to changing a block of ice into an object that has been shaped in ice. To make the block into a shape, there are some steps that must be taken. Ice must be melted to be reshaped, unfreeze. The change step is where you shape the ice water into a new shape, change. Then you freeze the new shape to last, refreeze.[19]This means that if the church wants to become a different organism, then the church must change. If the church is stuck, stagnant and ineffective, then then the church must change. The church must unfreeze, change, and refreeze. This change process can help the church prepare for a shift, a draw up, or a plan to manage the shift. Change is not handled well when a church goes into it blindly. This usually leads to much unnecessary turmoil and chaos. Lewin's Change Theory is considered one of the foundational theories of the change discipline.[20]Lewin's model is essential in the change theory discipline. This model can affect change in organizational and human systems. Lewin's change model requires that all prior knowledge be replaced and rejected. Lewin calls behavior a balance between

[18] Kaminski, "Theory Applied to Informatics," 20-25.

[19] Hussain, "Kurt Lewin's Change Model," 123-127.

[20] Lewin, *Field Theory in Social Science,* 50-60.

forces that are working in opposite directions. Lewin has three concepts that are foundational to his theory: driving forces, restraining forces, and equilibrium.[21]

Driving forces are the actions that make change happen in an organization. Change can be promoted by leadership, and that promotion can help move along the change process.[22] Driving forces help shift the congregation toward change. Restraining forces are those actions that hinder the process of change. These forces are not good for ministry because they oppose change in the organization.[23] Restraining forces causes a shift in an organization that slow down the change process. Equilibrium is a state of stagnancy where there is no movement. The organization is not seeing progress and progress is not being hindered.[24]This equilibrium can be changed at any moment by positive driving forces or negative restraining forces. Lewin's Change Theory has three separate and important stages, which includes unfreeze, move to a new level/change and refreeze.

The first step in any change process is to understand why there is a need for change. There must be a self-evaluation from the organization. Old patterns must be examined and viewed objectively.[25] There must be an analysis of what is working and what is not working. This self-analysis is the beginning of the unfreezing stage for change. Unfreezing is the step where organizations examine themselves and discover

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[21] Kat Baumeyer, "Kurt Lewin's Force-Field Analysis Change Model" Study.com, last modified 2003, study.com/academy/lesson/kurt-lewins-force-field-analysis-change-model.html.

[22] Lewin, *Field Theory in Social Science*, 50-60.

[23] Kaminski, "Theory Applied to Informatics," 20-25.

[24] Hussain, "Kurt Lewin's Change Model," 123-127.

[25] Kurt Lewin and Paul Grabbe, "Conduct, Knowledge, and Acceptance of New Values," *Journal of Social Issues* 1, no. 3 (1945): 53-64, https://doi.org/10.1111/j.15404560.1945.tb02694.x.

which patterns are old, outdated, and not working.[26]This is the step where organizations rid themselves of these old patterns that were counterproductive to the progress of the organization.[27]This step is necessary for the organization to overcome any obstacles of change to the organization. Unfreezing can be achieved using three methods:

1) increase the positive actions that promote change
2) decrease the negative actions that hinder change
3) Find a combination of positive and negative actions[28]

The first step in the change process is getting the mindset of the organization ready for change. Accepting change can be a very hard thing especially for organizations that have been together for longer periods of time. There is a process of breaking down the old patterns and making space for the new patterns. An important part of this process is making a strong argument depicting the facts on what was not working and why change is needed.[29] This argument should outline the things that are working and the areas of potential growth. It is very important to show what is not working in a format where everyone can understand.

To prepare an organization for change correctly, the change must start at the core foundation. This can be very tough because it is here where the behaviors, beliefs, attitudes, and values are all being challenged. Every long-standing tradition will be

[26] Lewin, *Field Theory in Social Science,* 50-60.

[27] Donnelly, "Making Better, Stronger Churches," 27-39.

[28] Stephen Cummings and Todd Bridgman, "Unfreezing Change as Three Steps: Rethinking Kurt Lewin's Legacy for Change Management - Stephen Cummings, Todd Bridgman, Kenneth G Brown, 2016," *SAGE Journals* (July 1970), journals.sagepub.com/doi/full/10.1177/0018726715577707.

[29] Kaminski, "Theory Applied to Informatics," 20-25.

challenged in the step of the process.[30] This applies to business, churches, etc.[31] There are mental structures that have been built and fortified over years that will be shaken during this process. If the mental and spiritual foundations are not firm, there could be a possibility of collapse. The unfreezing step is usually the hardest step because of the attachments that have been made over long periods of time. As humans we are very comfortable with what we are accustomed to and what we know.[32] Humans innately do not like change. The change process puts people in positions that they are not accustomed.[33] Change can cause a strong reaction in people, and naturally that is what is needed. Forcing any organization, business, or church to reconsider its foundation is crucial to setting the mood and creating a culture that is open to change. To see this cultural change, the case must be thoroughly explained on why change is needed. This new motivation will help the change process run smoother.[34]

The next phase is the actual change stage. It is dramatic because it involves a change in some of the most sacred places. The behaviors, characteristics, feelings, and thoughts of an organization are being shifted.[35] The goal is for this shift to be empowering and liberating, but at first it could feel just the opposite. This is not an easy process because the new direction is so different from the old direction. The test of acceptance is when the people's actions start matching the new direction. The change

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[30] Lewin and Grabbe, "Conduct, Knowledge, and Acceptance of New Values," 53-64.

[31] Donnelly, "Making Better, Stronger Churches," 27-39.

[32] Kaminski, "Theory Applied to Informatics," 20-25.

[33] Lewin, *Field Theory in Social Science,* 50-60.

[34] Hussain, "Kurt Lewin's Change Model, 123-127.

[35] Kaminski, "Theory Applied to Informatics," 20-25.

process is not an overnight fix.[36] It must be a process that gives members time embrace the new ideas and find their area of participation. There is a need to analyze the personal individual changes that take place during organizational change.

People are affected differently according to their relationship to the organization. Leadership must understand that the change process will affect members differently. Some will respond quickly, and others will be slow to the change. The effect on members will be according to how vested they were in the old system. There must be a transition period for everyone.[37] The leadership team must manage the differing responses of the members in the congregation.[38] Managing the people during this time is just as important as managing the process. There needs to be time to process and clear communication to those being affected by the move. There is a need for every member to feel very connected to the organization during the change process. A hands-on approach is the best management style during this process.[39]

The final step in Lewin's model is refreezing. Refreezing is creating a new pattern that becomes the new normal way. Without the stage of refreezing, it is easy to go back to the old pattern and method of operation. Many people question why there is a need for a new stable method when the world around us is changing so quickly. This means that the application of the change model might need to be applied often. The refreeze step is important because it sets the standard for how things will operate. It leads the organization in the direction of the desired change. If this step is overlooked, then

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[36] Lewin, *Field Theory in Social Science,* 50-60.

[37] Lewin and Grabbe, "Conduct, Knowledge, and Acceptance of New Values," 53-64.

[38] Donnelly, "Making Better, Stronger Churches," 27-39.

[39] Hussain, "Kurt Lewin's Change Model," 123-127.

members can find themselves lost in a middle zone where they do not know the procedure of the day.[40] This ambiguity will continue the practice of stagnancy and ineffectiveness. It is important for the organization to establish this new model because it leads the group in a new direction. It must be a part of accomplishing the overall goal of the organization.[41]

There is a practical application designed within the project that the local church can adopt as a model. The first step is to research the drive and hindrance at First St. Peter AME Church. This is imperative before implementing a planned change. The driving force in this context are the pastor's desire to see change and the need to be essential to a new generation. The hindering forces are the comfort level of the older members and the fear of change.[42] These two opposing forces have caused what Lewin calls a state of equilibrium. This is a state of being stuck, stagnant and ineffective. Practical steps must be taken to bring about re-establishment at First St. Peter. The church must start with the unfreeze step. This step is particularly difficult because it forces the church to take a hard, and tough look at the essentials of the ministry.[43]

Many times, self-examination is a very difficult task. First St. Peter must determine what needs to be changed. There must be a very detailed and honest survey of

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[40] Lewin and Grabbe, "Conduct, Knowledge, and Acceptance of New Values," 53-64.

[41] Lewin, *Field Theory in Social Science*, 50-60.

[42] Eugene Hartley and Eleanor E. Maccoby, "Group Decision and Social Change," in *Readings in Social Psychology*, ed. Theodore M Newcomb (New York, NY: Holt, Rhinestone and Winston, 1958), 197211.

[43] Heitzman, "Eight Signs that Help You Know Your Business is Failing," https://www.inc.com/adam-heitzman/8-signs-that-help-you-know-your-business-isfailing.html, 1-2.

the church to grasp and accept the current condition of the church. This helps all members to comprehend why the change must occur.

Next, the pastor must ensure that there is strong support from the ministerial staff and official leadership team. At First St. Peter, this would be the Official Board consisting of stewards and trustees. Through training, the pastor must win the support of important people in leadership team and in the congregation. The case for reestablishment must be framed as one of organization-wide importance. Thirdly, the pastor must declare the need for change in the church.[44] There must be a compelling argument of why change must take place. The facts of the church being stuck, stagnant and ineffective must be the foundation of the case for re-establishment. The pastor must create a message that will help members understand why change must occur. The pastor must use vision and have a provision. The vision for the church must be communicated in terms of the change. There must be an emphasis on the "why" of the change taking place.

The pastor must communicate this message of change to the leadership team on a constant and consistent basis. This message must also be presented to the congregation as well.[45] The pastor must meet with the members of the Official Board and reinforce the need for change in the church. This message must be reinforced during the implementation and planning of the change process.[46] The pastor must describe the benefits to the church that the change will bring. The pastor must explain how the changes will affect everyone. This is the time to prepare everyone for what is coming.

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[44] Lewin and Grabbe, "Conduct, Knowledge, and Acceptance of New Values," 53-64.

[45] Hartley and Maccoby, "Group Decision and Social Change," 197.

[46] Lewin and Grabbe, "Conduct, Knowledge, and Acceptance of New Values," 53-64.

This gives the pastor the chance to address rumors, answer questions openly and honestly. It allows the leadership team to handle problems immediately and relay the need for change back to the church. The pastor must empower the leadership team and members of the church. This empowering action should involve lots of opportunity for member involvement. The ministerial and leadership team will provide day-to-day direction. This component is very important because it involves the members of the congregation in the change process.[47] The pastor must gain short-term wins and small victories to reinforce the change. Each ministry must be able to recognize their new value in the changed church.

As a part of the practical application, the pastor must embed the new changes into the culture of the church. It is imperative to identity the people and procedures that support change. It is also imperative to identify the people and procedures that halt the change being long lasting. The leadership team must be creative in creating ministries and vehicles that will highlight the sustained positive movement.[48] It is important to gain buy in from the membership from top to bottom. Allow the members to voice their heartfelt feelings about the transition that the church has gone through. Be transparent and allow for feedback and suggestions. There may come a time to restructure the leadership team with those that fully grasp the new direction.[49] This entire process will work better if training and support is provided, and everyone feels valued in the process. It allows everyone to celebrate in the new success of renewal.

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[47] Heitzman, "Eight Signs that Help You Know Your Business is Failing," https://www.inc.com/adam-heitzman/8-signs-that-help-you-know-your-business-isfailing.html, 1-2.

[48] Hartley and Maccoby, "Group Decision and Social Change," 197.

[49] Donnelly, "Making Better, Stronger Churches," 27-39

The key to this change model is making it long lasting. Leaders should constantly seek new ideas to bring in new members and new ministries.[50] The leadership team of every church should always be looking for new ideas that will increase the effectiveness of ministry. If this is not taking place, this will lead to stagnancy and death to a church.[51] Being relevant and open to new ideas is a very precious commodity. When the eye test shows that the church is in a failing state, serious changes must be made. In the church, unlike the business world, there needs to be a constant review of the industry landscape. Churches must be present in the community. Churches need to be mentioned at businesses and schools in the community. The church must be a place of resource for those living in the community.

The change process is necessary because many times stagnant churches continue to make the same mistakes and are ineffective for long periods of time. This is because of the notion that churches do not have to be analytical in their approach to ministry. This is not true. Churches need to be analytical in ministry, just as business are analytical for market success.[52]

Lewin's Change Theory is designed to be the vehicle that will produce long lasting sustained renewal. The key is to be attentive to the health of the church. Things to be observed are the membership increase or decline, the giving increase or decline, and the level of impact the ministry has on people's individual lives. The attention that is paid

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[50] Lewin and Grabbe, "Conduct, Knowledge, and Acceptance of New Values," 53-64.

[51] Heitzman, "Eight Signs that Help You Know Your Business is Failing," https://www.inc.com/adam-heitzman/8-signs-that-help-you-know-your-business-isfailing.html, 1-2.

[52] Hartley and Maccoby, "Group Decision and Social Change," 197.

to these issues reflects the leadership team.[53] A church that is in decline can easily go long periods of time without doing a proper evaluation of the ministry. Many churches look back and see that they have been operating the same way for years, with no distinct changes.[54] The most successful companies at the top are the ones that stay innovative in their thinking.[55] There is no room for complacency when there is a desire to be relevant and effective. Innovation is the key to change.

[53] Heitzman, "Eight Signs that Help You Know Your Business is Failing," https://www.inc.com/adam-heitzman/8-signs-that-help-you-know-your-business-isfailing.html, 1-2.

[54] Lewin and Grabbe, "Conduct, Knowledge, and Acceptance of New Values," 53-64.

[55] Hartley and Maccoby, "Group Decision and Social Change," 197-211.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

This project, "A Training Model That Prepares Leaders and Churches for Ministry Renewal" was born out of my personal context and my ministry context. My personal context is that as an ordained minister in the African Methodist Episcopal (AME) Church, I have needed renewal. I was a young, up-and-coming pastor in the denomination and walked away from the ministry. After being away from ministry for ten years, God allowed me to renew my ministry and actively pastor again. My ministry context is First St. Peter AME Church in Stone Mountain, Georgia where I am the pastor. A church split birthed this church. This church split happened twenty years ago and the church still suffers from the incident. This church needs a new training model that will prepare them to transition into a new level of effectiveness and to experience sustained, impactful renewal.

This project addressed four pillars. The four pillars included the need to heal and repair the church's trust and understanding of Pastoral and Biblical leadership, the need to restore ministry confidence through positive examples of church renewal, the need to gain a new sense of purpose in ministry through a new theological template, and the need to be open to creative and innovative change through a universal change theory. The biblical foundation section of this project addressed the first pillar or the need to heal and

repair the church's trust and understanding of pastoral and biblical leadership. The participants will exegete the text in Exodus 18:13-27 and gained a better understanding of pastoral and biblical leadership. In this text, Moses leads the children of Israel through the wilderness to the Land of Promise. The theme of this text is that they transition from being a slave nation to a free nation. They are in the transitional stages of developing their identity. As they travel toward the destination that God ordained for them, they put in place structures that will form their foundation as a nation. Moses discovers in this text that there is a better way to lead God's people to be more effective. This text also lists the requirements for those that desire to serve in leadership and outlines a new model where clergy and lay work together in harmony.

The second pillar was the need to restore ministry confidence through positive examples of church renewal. The historical foundation chapter accomplished this. I based this chapter on the trailblazing efforts of John Wesley and Richard Allen. John Wesley is considered the father of Methodism and Richard Allen is the founder of African Methodism. Wesley experienced renewal as he founded his new branch of denominationalism. The term Methodism meant that he used patterns and methods in his style of church leadership and worship. Wesley was a renewalist because he dared to break away from the Church of England. Wesley dared to be different and chose to minister to the masses that others would overlook. Wesley ordained his own ministers to accomplish his goal. Wesley's work led to the formation of the Methodist Episcopal Church. He was a positive model of a church renewalist.

Richard Allen was of the same vein. The Methodist Episcopal Church had many struggles, but none bigger than the issue of race. The church failed to successfully

integrate the African American members of the denomination. This led to the rise of the ultimate renewalist leader—Richard Allen. Richard Allen in the vein of John Wesley dared to be different. Allen witnessed the unfair treatment of the African American members and walked out of the denomination. He then started the first fully independent African American denomination in the United States. Needing renewal, Allen birthed the African Methodist Episcopal Church. The Black Church in the United States was stagnant, and it took the leadership skills and courage of Richard Allen bring this renewal.

The third pillar focused on the need to gain a new sense of purpose in ministry through a new theological template. The theological foundation of any church is the "why" of what churches do; it is the purpose that drives all actions. The theological focus of this project is Practical Theology. Theology is the science of studying God and religion. Theology means to examine God's character and God's attributes. Theology gives us a greater understanding of God, and how we are created in God's image. Practical Theology goes a step further and examines the existence and character of God, and weighs that against the everyday practices of the church. Practical Theology is theology being applied; it is a referendum on how we live out our faith. Practical Theology is the theology of the local church. It compares how theological theory and practice align, change, and improve in real life. Practical Theology seeks to remove the disconnect between theology and living out our faith in the church. According to Westminster Theological Seminary, Practical Theology is practical, thoughtful, personal, and pastoral. Practical Theology is practical because it asks certain questions, especially concerning church. What motivates the church and its leaders? How do certain issues

affect the church and its leaders? How can the biblical text expose and dismantle unbelief? How can theological discovery lead to the development of new structures?

Richard Osmer is credited with creating an understanding and framework for the field of Practical Theology in its relationship to the teaching ministry. He brings a strong theological and biblical base to the local church. His works challenge the church to think deeper about the ministry in a Practical Theology context. Osmer's seminal work is *An Introduction to Practical Theology*. In this work Osmer writes that the four key questions and tasks in in Practical Theology are: what is going on? (descriptive-empirical task), why is this going on? (interpretative task), what ought to be going on? (normative task), and how might we respond? (pragmatic response). If applied to churches we would ask, what goes on in our church? Is our church stuck, stagnant, and ineffective? Why is our church stuck, stagnant, and ineffective? What should our churches look like? What is the picture of an effective and renewed church? How do we move from being stuck, stagnant, and ineffective to becoming churches that are fluid, viable, and effective?

The fourth pillar focuses on the need to be open to creative and innovative change through a universal change theory. The interdisciplinary foundation chapter of this project focuses on the Lewin's Change Theory. This project will apply the concept of "change management" to the church. Churches must be open to new and creative methods to see real change. The model that this project will use is Kurt Lewin's Change Theory. This was one of the earliest models of organizational change. Lewin created this model in the 1940's and persons still use this model. The main tenet of Lewin's Change Theory is a three-step process known as unfreeze, change, and refreeze. The social scientist Lewin made his change theory comparable to a block of ice. This project will

apply the three-stage process to the church as a conduit to church renewal. This project will explore how Lewin's Change Theory relates to church renewal. Churches will unfreeze their old methods, change to new more effective methods, and then refreeze the new system. Lewin's Change Theory was usually applied to businesses that became stuck, stagnant, and ineffective. This theory was applied to businesses that lost touch with the current practices to be relevant and effective. The aim of this project is to determine whether these business practices can be useful to the church. My hypothesis is that the church would be well served to use the theories of group dynamics to make the church more effective as an organism.

Methodology

The problem of this project is that churches suffer and are not as effective as they could be in this era. This project addressed four pillars of concern. The four pillars included the need to heal and repair the church's trust and understanding of pastoral and biblical leadership, the need to restore ministry confidence through positive examples of church renewal, the need to gain a new sense of purpose in ministry through a new theological template, and the need to be open to creative and innovative change through a universal change theory. The hypothesis is that if churches go through a training model addressing and teaching in these four areas, that it would prepare the church and its leaders to embrace new ideas and experience ministry renewal.

I chose to use a combination of qualitative and quantitative data to determine the results of this project. Quantitative data helps us to understand real church issues based on mathematical information. In this project it helped answer the questions of "how

many?" and "how much?" The qualitative data helped me to make determinations about the effect of the training based upon the information gained from the questionnaires. I will test this hypothesis for six weeks at First Saint Peter AME Church with a group of twenty participants. The session schedule includes six weeks.

Session One/Week One

The first session was the introduction and orientation. This session allowed me to introduce myself to the participants and tell my story of how I arrived at this point in my ministry journey. This session also allowed the participants to tell me the church's story in a more personal way, and allowed for healing to take place as both parties became vulnerable to their journeys. I gave the participants a Pre-Session Demographic Questionnaire. This questionnaire helped us to understand the dynamics of the group and provided qualitative data at the end of the project.

Session Two/Week Two

The second session covered the biblical and spiritual foundation of renewal and pastoral leadership. This church often struggled with pastoral leadership because of church splits and wounds from the past. Their faith in pastors was destroyed. The biblical foundation session helped to reconstruct a new mentality concerning biblical church leadership.

Session Three/Week Three

Session three builds a new historical foundation. The study of Richard Allen and John Wesley helped to lay positive foundations for trailblazing in church renewal. The founding of the African Methodist Episcopal Church and the Methodist church are both positive examples of church renewal and boldness. Both men renewed an entire denomination by putting in hard work and dedication.

Session Four/Week Four

Session four laid the theological foundation for this project. This session gave purpose to the mission. Many churches forget or never think about the undergirding theological purpose of doing what they do. This session delved into the discipline of Practical Theology and teachings of Dr. Robert Osmer. Osmer has four pillars upon which the participants reflect including the descriptive-empirical question (what is going on?), the interpretative question (why is this going on?), the normative question (what ought to be going on?), and the pragmatic question (how might/should persons respond?).

Session Five/Week Five

Session Five laid the interdisciplinary foundation for this project. This session covered Lewin's Change Theory, which is a product of organizational management discipline. This session helped the church to unlock new creative ways to reset and embrace new patterns for ministry.

Session Six/Week Six

Session six was when the participants took the Post Session Survey. This session discussed what the participants learned and how the six-week training impacted them.

Demographic Questionnaire

1. Age
   a. 5 – 19 years
   b. 20 -27 years
   c. 28 – 35 years
   d. 36 – 45 years
   e. 46 – 55 years
   f. 56 – 67 years
   g. 68 -78 years
   h. 79 – + years
2. Gender
   a. Male
   b. Female
3. Highest Level of Education Completed
   a. Some High School
   b. High School Graduate
   c. Some College
   d. Bachelor's Degree
   e. Some Graduate Study
   f. Master's Degree
   g. Doctorate Degree
4. Income
   a. $5,000 - $20,000
   b. $21,000 – $30,000
   c. $31,000 - $45,000
   d. $46,000 - $60,000
   e. $61,000 - $90,000
   f. $90,000 - +
5. How Long Have You Been a Member of First St. Peter AME Church?
   a. 0 – 5 years
   b. 6 – 10 years
   c. 11 – 15 years
   d. 16 – 20 years
   e. 21 – 25 years
   f. 26 and over
6. How Much Leadership Experience Do You Have?
   a. 0 -5 years
   b. 6 – 10 years
   c. 11 – 15 years
   d. 16 – 20 years
   e. 20 – 24 years
   f. 25 - + years

7. Do You Have Experience Leading a Team?
   a. Yes
   b. No
8. Were you a member of the church before the church split?
   a. Yes
   b. No
9. Are You an Officer in the Church?
   a. Yes
   b. No
10. Are you an Ordained Minister?
   a. Yes
   b. No

Figure 1. Demographic questionnaire

During the first session, I gave participants a pre-test questionnaire. This will be the main measuring tool of this project. This questionnaire will show the change in the mindsets of the participants before and after the six weeks of training. The Pre and Post questionnaire follows.

Pre- and Post-Test Survey

Please take your time to complete this survey. Use the scale to respond to each question. Please indicate your response with a check mark **(**√**)**.

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1)I believe many churches are stuck and stagnant					
2)I believe many churches are ineffective					
3)I have a good understanding of church renewal					
4) I understand the leadership concepts in Exodus 18					
5)I understand the vision of my local church					
6) I understand the purpose and mission statement of my church					
7) I understand the purpose of a church leadership team					
8) I understand the qualities of a leader					
9) I understand the definition of ministry					
10) I understand the effects of hurt on a church					
11) I understand the purpose of pastoral leadership					
12) I believe the church can grow into a more effective church					
13) I understand the contributions of Richard Allen to church renewal					
14) I understand the contributions of John Wesley to church renewal					
15) I understand the discipline of Practical Theology					
16)I understand the discipline of Lewin's Change Theory					
17) I believe leaders must be born to lead					
18) I believe leaders can be developed over time					

19) I believe leaders must come from a lineage of leadership					
20) I believe leaders should support the vision of the church					
21) I believe leaders should work hard					
22) I believe leaders should inspire those that they lead					

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
23) I believe leaders should communicate effectively with their team					
24) I believe leaders should micromanage their team at all times					
25) I believe leaders should empower their team at all times					
26) I believe leaders should get the credit when his/her team does well					
27) I believe leaders should play it by the ear instead of having a plan in place					
28) I believe leaders should develop others					

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
29) I believe leaders should have a prayer life					
30) I believe leaders should love those that he/she are leading					
31) I believe leaders should disciple those that he/she leads					
32) I believe leader should read the bible					
33) I believe leaders should tithe					
34) I believe leaders should have regular church attendance					
35)I believe leaders should apprentice young leaders					

Figure 2. Pre- and post-test survey

I chose this approach of gathering data because I felt like it would give an accurate account of the mindsets of the church members as it is a good cross section of members. They represent the people that are most involved in the ministries of the church. The demographics help determine if any sub-groups have a certain alignment in their thinking. The demographics also will show which demographic may need the most training in a particular area. I designed the questions on the pre- and post-test to get at the heart of the participants. I chose this method because the pre-test would reveal the raw thinking of the congregation. The post-test will then help me to measure the change of thinking among the participants. This will be a key factor in preparing the church for renewal. I will also ask participants to complete an evaluation on the presenter at the end of the six-week training. The presenter's evaluation follows (Table 1).

Table 1. Presenter's evaluation

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) Presenter objectives clear					
2) Presenter objectives met					
3) Presenter was well-prepared					
4) Presenter spoke clearly/effectively					
5) Presenter exhibited a good understanding of the topic					
6) Presentation done in a way that engaged the audience					
7) Organized and easy to follow					
8) Presenter started and ended on time					
9) Time for presentation use effectively					
10) Presenter voice was clear with good pace					
11) Presenter was professional and confident					

I provided these surveys to the participants for them to fill out and return to me with the expectation that their answers would be confidential and safely secured. I identified participants by using secret numbers. Twenty persons participated and the project had six sessions with a seventh session in place in case a meeting had to be rescheduled for whatever reason. Also, after session six, I gave each participant a presenter's evaluation for the sole purpose of providing feedback about me.

Implementation

Session One

Session One was mainly about an overview of the six-week course. This session began with all twenty participants completing the pre-test survey. The pre-test survey consisted of thirty-eight questions. After the participants completed the survey, I gave the participants the purpose of the project, expectations, and an introduction into state of the local church and why there is a need for renewal. I explained the importance of the pre-test in this project. I also explained the importance of everyone being present and mindful for this project to be successful. Afterwards, I gave them some background information on why I decided to develop a project around church renewal and why I believe this project would be good for First St. Peter AME Church.

Next, we began to have a conversation around the title of my dissertation and the hypothesis, and what that means for this project and First St. Peter. We discussed the parameters of the hypothesis, in that church renewal can only take place if this implementation addressed these four problem parameters: the need to heal and repair the

church's trust and understanding of Pastoral and Biblical leadership, the need to restore ministry confidence through positive examples of church renewal, the need to gain a new sense of purpose in ministry through a new theological template, and the need to be open to creative and innovative change through a universal change theory.

The most important part of this first session was the opportunity to talk openly and candidly about the church split that birthed the church. There was a passionate discussion about the wound that was left and the hurt that the church suffered. I then began to ask them questions about trusting pastors since that event. They were very open about the hurt that the incident caused. They felt betrayed and abandoned. We then began to talk about the lingering effects of pain. We discussed what it looked like to go through the healing process. We discussed in detail the problem of church decline in churches worldwide and specifically in the African Methodist Episcopal Church. We discussed how there is a gap between the generations and every church must solve that problem. We then discussed the new things that some churches did. I asked if they thought First St. Peter would ever be one of those churches.

Out of everything that we discussed in this first session, the key points included the facts that our church must address the past to go forward, we may be more hurt than what we thought, pastoral leadership and lay fellowship is very important, and it is a difficult task to embrace a new model, but it is imperative for progress. As we ended the first session, I gave the participants an opportunity to ask questions, give comments and share concerns. After this, I asked someone to pray, and we ended at the scheduled time.

Session Two

Session Two began with prayer and we focused on this week's topic: Biblical Model for Church Leadership. This was very important because the church needed a biblical foundation for everything that we did. The biblical foundation was important because it put everything in the right perspective. I found that the conversation around renewal became worldly and carnal. I designed this session to shift the focus to a more spiritual place. I always felt that as a pastor if you could prove it to the members biblically that it had a chance of making an impact. This was my focus in the second session. I felt that so much emphasis was put on the hurt incurred by a human that the church stopped asking what God required of them.

We started this session with prayer and an overview of the project's four pillars. I showed them that I designed the second session to address the first pillar or the need to heal and repair the church's trust and understanding of pastoral and biblical leadership. I began to do a verbal pre-test and ask them questions about the passage in Exodus chapter eighteen. My intent was to see what prior knowledge they had of the text, and to also give them cues on what principles to look for in the text. We focused on Exodus 18:13-27. I had the participants read the verses out loud as we got to each verse to keep them engaged. This was a fulfilling study of this passage, and several key principles came forth.

The first key principle is that if the church is to be effective and experience renewal, the leadership framework had to change. Moses, the leader or pastor, could not do ministry all by himself and expect the church to be effective. Secondly, if the church was to be effective and experience renewal, roles had to be defined. Moses, the leader, or

pastor, had one specific task as leader and the leadership team had a different task, but both were important. Also, if the church was to be effective and experience renewal, there were specific character requirements set in place to be in leadership. Every leader had to live up to the requirements. Fourthly, if the church was to be effective and experience renewal, persons had to take leadership seriously. Next, if the church was to be effective and experience renewal, a new model of leadership and ministry had to be set in place and once the new model was set in place everyone had to adapt or change. Lastly, once everyone knew their roles and bought in, the group could achieve long-term effectiveness and success. The second session was very powerful and impactful. The participants showed great interest and openness to the new revelations gained from the biblical teachings. The session ended in prayer.

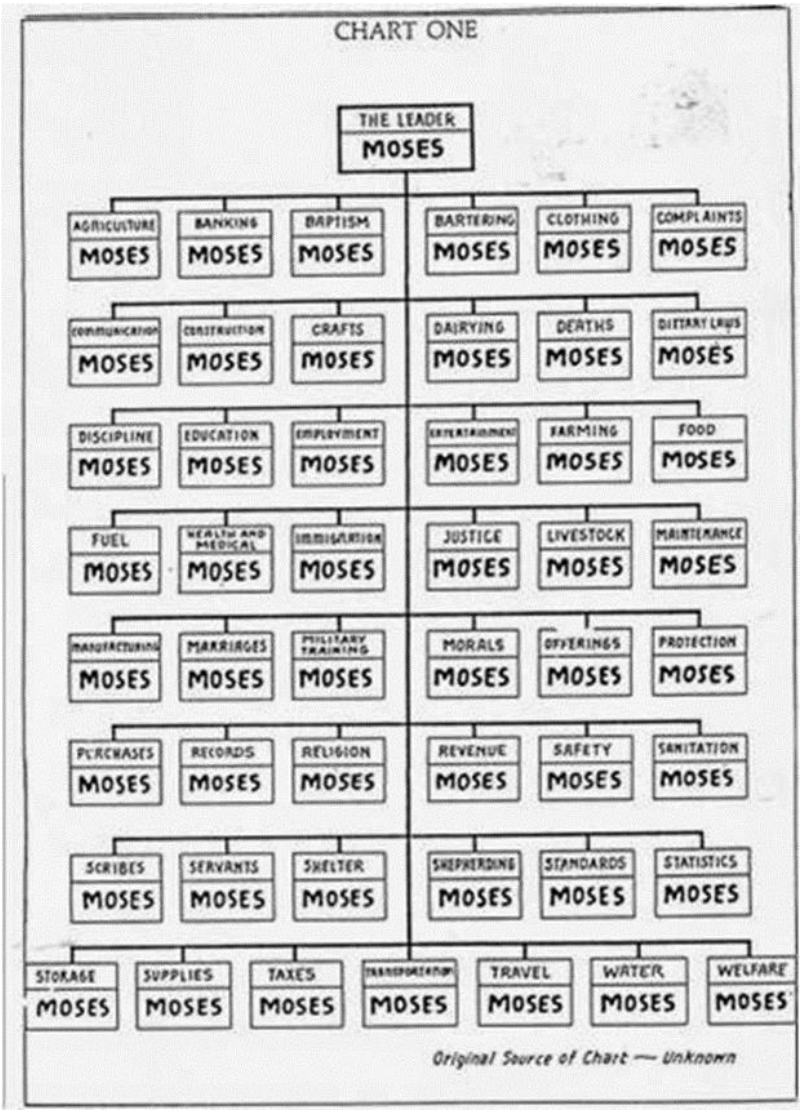

Figure 3. Session two handout one[1]

[1] The impact here was to show the old original framework of leadership.

Jethro Yitro יתרו
(Exodus 18:1 – 20:23)
inspired by the dvar Torah
"Moses and Jethro Creating a Model of Leadership" by Rabbi @SharonLSobel
URJ
A LEADERSHIP MODEL
Care for others 18:7
Celebrate them 18:9-12
Offer constructive criticism 18:13-23
Give nonjudgemental advice 18:19-23
Be humble
Empower leadership by sharing responsibilities 18:15-18, 21-23
Implement change when necessary 18:24-26
Go where they are 18:1-6
Be open to constructive criticism 18:24-26
DONE!
Share your accomplishments 18:8
Delegate wisely 18:21-22
Yitro brings Zipporah to Moses --- Moses follows Yitro's advice and appoints judges to help him lead the people --- After 3 days of preparation, the Israelites encounter G-d at Mount Sinai --- G-d gives the Ten Commandments aloud directly to the people --- The Israelites ask Moses to serve as intermediary between G-d and them.
@stevesilbert
www.stevesilbert.com

Figure 4. Session two handout two

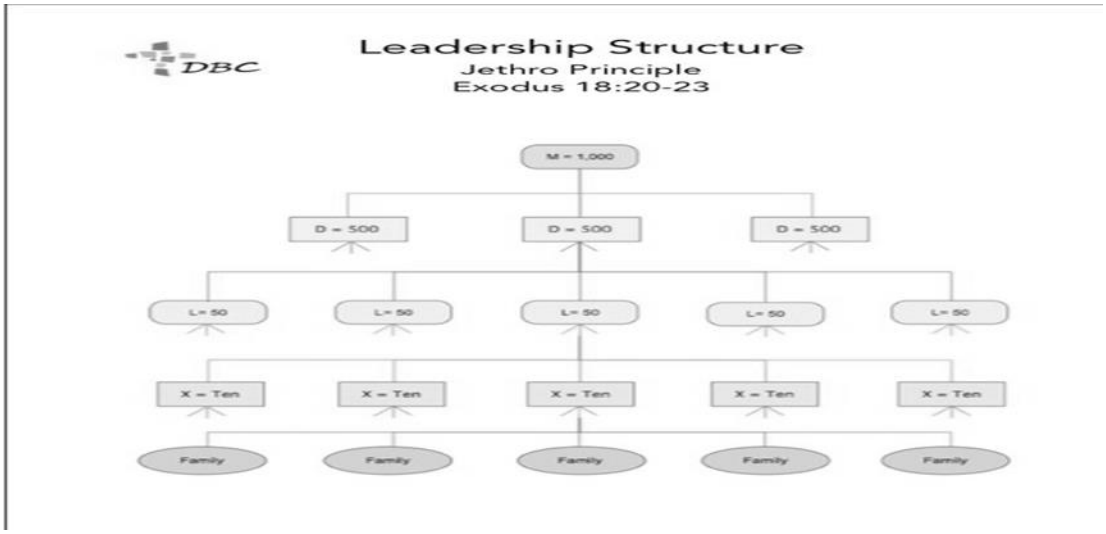

Figure 5. Session two handout three

Session Three

We started this session off with prayer and a recap of the past two sessions. I explained that I designed the third session to address the second pillar or the need to restore ministry confidence through positive examples of church renewal. The third session's topic was the historical foundation of church renewal. This was especially

effective because we are a Methodist church and I used two Methodist icons as our discussion topic—Richard Allen and John Wesley. The purpose of this session was to show what kind of effort it took to do bring about change in the church. I started off with a verbal pre-test to see what prior knowledge they had of Allen and John Wesley. In First St. Peter, being an African Methodist Episcopal Church, the participants were much more familiar with Allen than they were of Wesley. Therefore, I started with John Wesley. I began to discuss the ministry journey of John Wesley and show the participants how he formed Methodism. The point was to bring a new revelation that Methodism was born out of boldness and a desire to be more effective in ministry. This was my definition of renewal. John Wesley embodied that in his ministry journey.

Points worthy of note about Wesley include the fact that Wesley had to endure the agony of battling against the Church of England to establish a new church. Wesley also showed that sometimes you must challenge the old to see the new. His ministry was not to a select crowd. He would minister to any and everyone who needed ministering. He also would do ministry wherever ministry took him. He traveled and therefore the itineracy was born. He had a willingness to carry the gospel. When the organized church would not ordain his preachers, he ordained them thereby setting a new standard. His ministry is a model of renewal because he took what was ineffective and made it better.

Then we discussed Richard Allen. Allen fought slavery and racism to start a brand-new denomination from the ground up. His first hurdle was to overcome slavery. He purchased his freedom and initiated the principle of self-help, which later became a pillar of the AME Church. Then he became a preacher in the Methodist Episcopal Church. The Methodist Episcopal Church then wrestled with its policy on race. Were

slaves to be treated as equals and were Black preachers going to be afforded full rights and privileges? The answer to both questions was no and therefore Allen had to decide. The third session emphasized this point. Allen saw the ineffectiveness of the Methodist Episcopal Church and decided to make a change for the better, which is the definition of renewal—doing whatever it takes to become effective and relevant.

Allen walked out of St. George's Methodist Episcopal Church and dared to start something new out of a blacksmith shop. This new leap of faith became the first African American organization in the United States. The AME Church became the bedrock of Black communities and became the launching pad for many Black colleges and universities. Both Allen and Wesley were courageous in their journeys. This session brought out great discussions on thinking out of the box. This became the focus of the session, that to see change you must be willing to go to extreme measures and demonstrate extreme faith. The session made the participants proud to be Methodist and to gain this new knowledge.

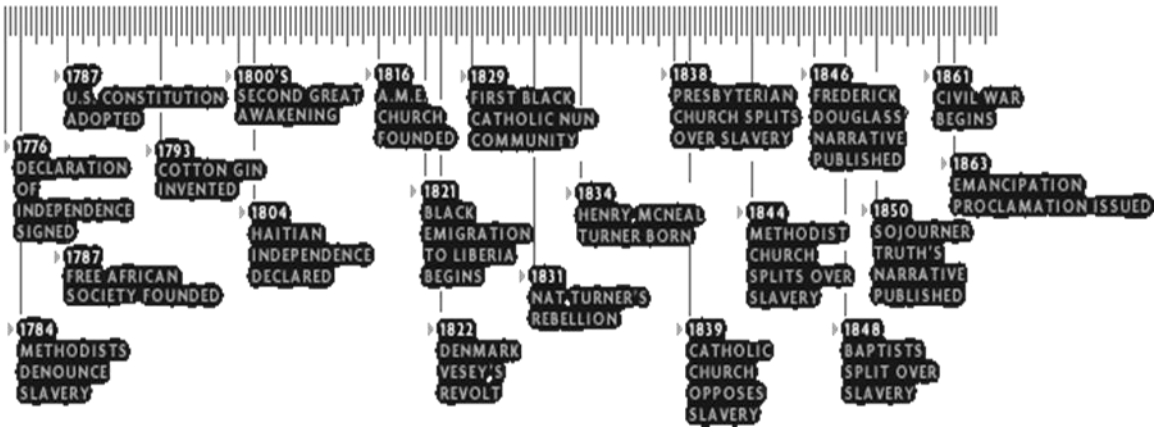

Figure 6. Session three handout one

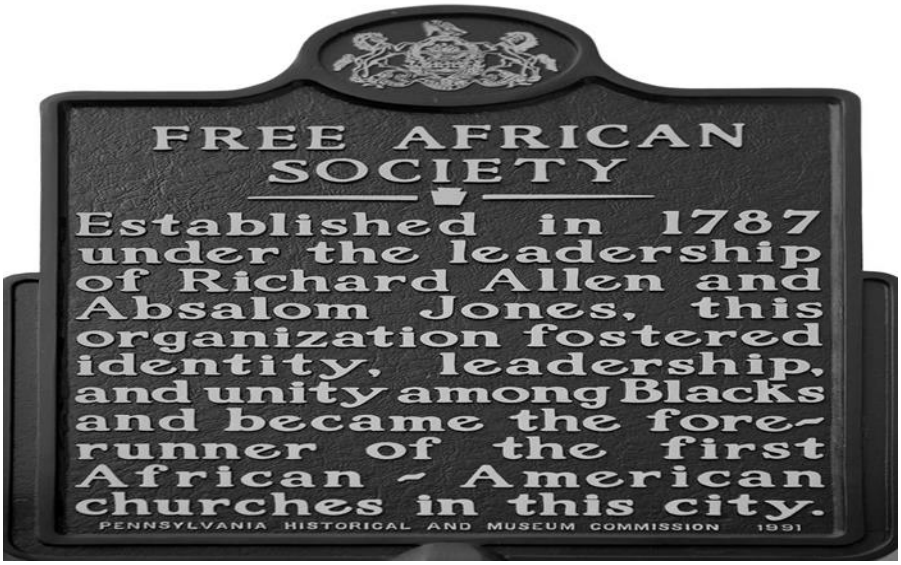
FREE AFRICAN SOCIETY
Established in 1787 under the leadership of Richard Allen and Absalom Jones, this organization fostered identity, leadership, and unity among Blacks and became the fore-runner of the first African - American churches in this city.
PENNSYLVANIA HISTORICAL AND MUSEUM COMMISSION 1991

Figure 7. Session three handout two

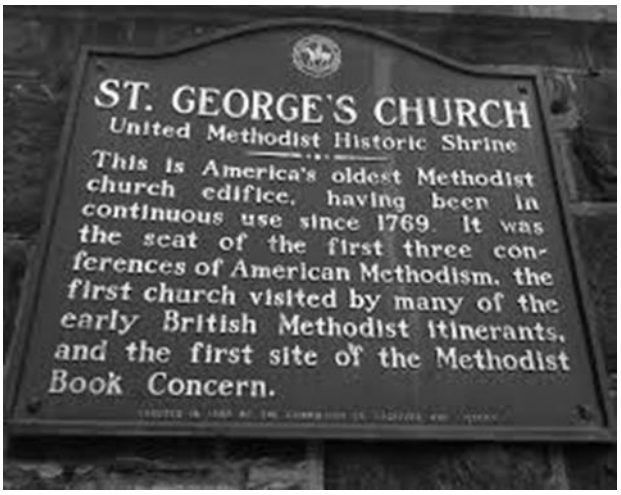
ST. GEORGE'S CHURCH
United Methodist Historic Shrine
This is America's oldest Methodist church edifice, having been in continuous use since 1769. It was the seat of the first three conferences of American Methodism, the first church visited by many of the early British Methodist itinerants, and the first site of the Methodist Book Concern.

Figure 8. Session three handout three

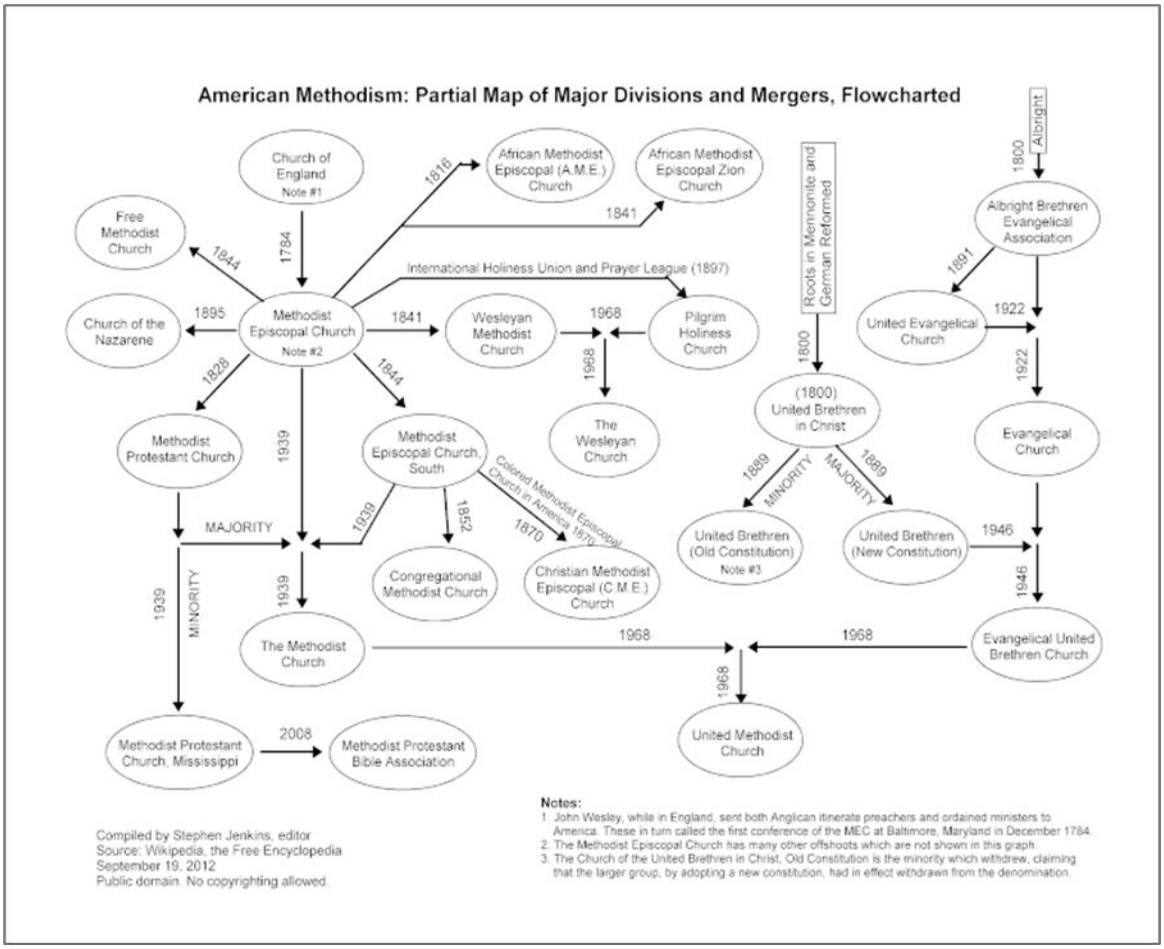
American Methodism: Partial Map of Major Divisions and Mergers, Flowcharted
Church of England Note #1
African Methodist Episcopal (A.M.E.) Church
African Methodist Episcopal Zion Church
Free Methodist Church
Methodist Episcopal Church Note #2
International Holiness Union and Prayer League (1897)
Church of the Nazarene
Wesleyan Methodist Church
Pilgrim Holiness Church
Roots in Mennonite and German Reformed
Albright
Albright Brethren Evangelical Association
United Evangelical Church
Methodist Protestant Church
Methodist Episcopal Church, South
The Wesleyan Church
(1800) United Brethren in Christ
Evangelical Church
MAJORITY
MINORITY
Congregational Methodist Church
Christian Methodist Episcopal (C.M.E.) Church
United Brethren (Old Constitution) Note #3
United Brethren (New Constitution)
The Methodist Church
Evangelical United Brethren Church
United Methodist Church
Methodist Protestant Church, Mississippi
Methodist Protestant Bible Association
Compiled by Stephen Jenkins, editor
Source: Wikipedia, the Free Encyclopedia
September 19, 2012
Public domain. No copyrighting allowed.
Notes:
1. John Wesley, while in England, sent both Anglican itinerate preachers and ordained ministers to America. These in turn called the first conference of the MEC at Baltimore, Maryland in December 1784.
2. The Methodist Episcopal Church has many other offshoots which are not shown in this graph.
3. The Church of the United Brethren in Christ, Old Constitution is the minority which withdrew, claiming that the larger group, by adopting a new constitution, had in effect withdrawn from the denomination.

Figure 9. Session three handout four

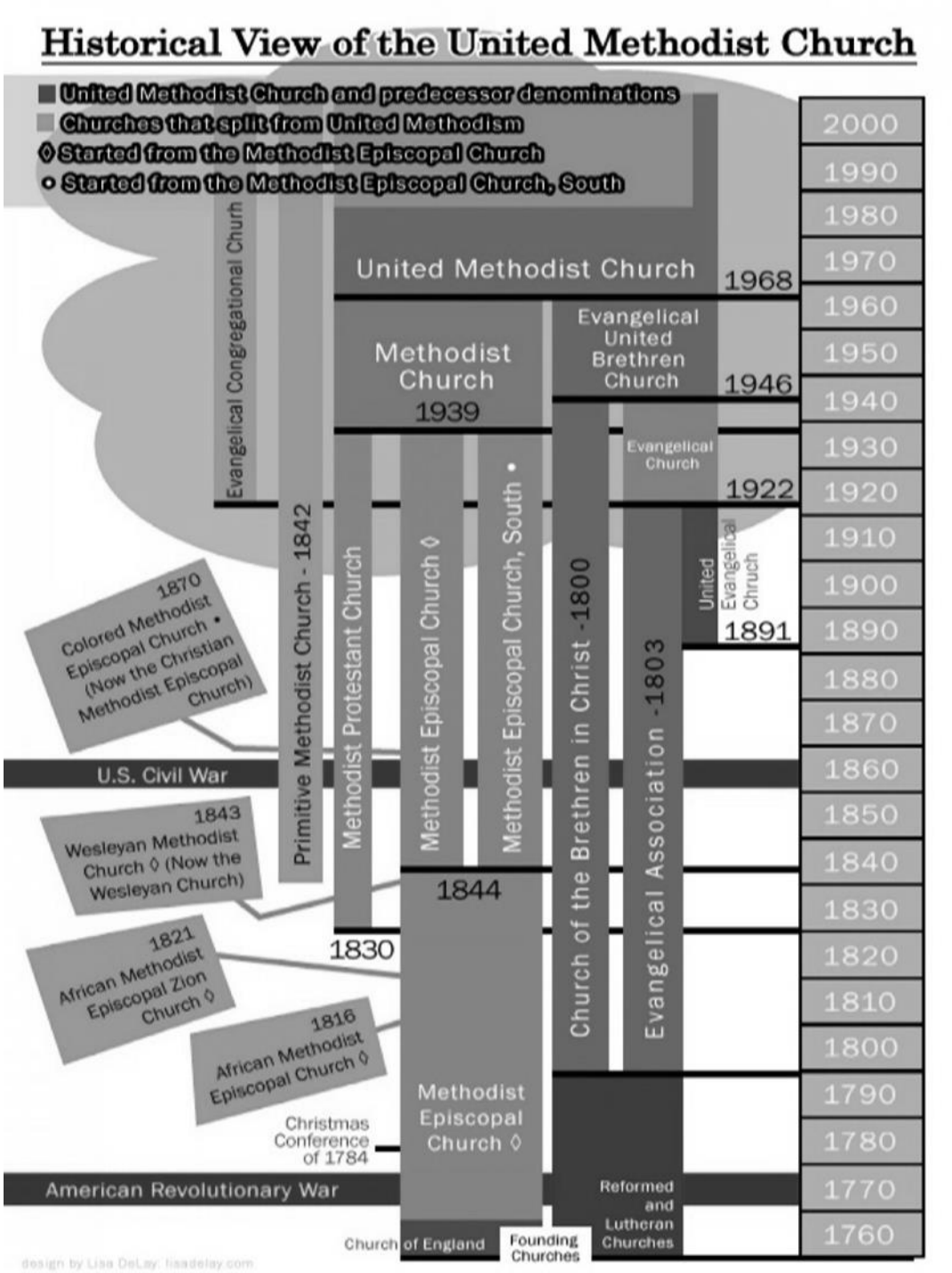

Figure 10. Session three handout five

Session Four

Session Four began with prayer and a recap of the third session. The fourth session's topic was Practical Theology. I was excited for this session because I believed that it was an area of study that was unfamiliar to the participants but would bring fulfillment to them. My initial question was this: Upon what premise are our thinking and work based? We discussed the meaning of theology or the study of God. Then I asked, what does this have to do with church renewal? What does our faith in God have to do with church renewal? How does what we believe affect what we do and how we do it? This was an important line of questioning because I strongly believe that the church needed to be re-centered around their biblical and theological purpose. I introduced Richard Osmer and his accomplishments. We discussed Richard Osmer's four principles of Practical Theology in detail. His four key tasks and questions in Practical Theology are the descriptive-empirical task (what is going on?), the interpretative task (why is this going on?), the normative task (what ought to be going on?), and pragmatic response (how might persons respond?). After a discussion on what theology is, I handed out the Practical Theology worksheet (Figure 11). This worksheet aligned to Osmer's four theological tasks but applied them to the church. Each participant completed the worksheet as we discussed each of Osmer's task questions.

Practical Theology Worksheet

1. What is going on in our church? _____
   _____
   _____
   _____
   _____
   _____
2. Why is this going on in our church?
   _____
   _____
   _____
   _____
   _____
   _____
3. What should be going on in our church?
   _____
   _____
   _____
   _____
   _____
   _____
4. How should we respond? What should we do? _____
   _____
   _____
   _____
   _____
   _____

Figure 11. Practical Theology worksheet

Task	Descriptive	Interpretive	Normative	Strategic
Question	What is going on?	Why is it going on?	What ought to be going on?	How might we respond?
Function	Priestly listening	Sagely wisdom	Prophetic discernment	Servant leadership

Figure 12. Session four handout one

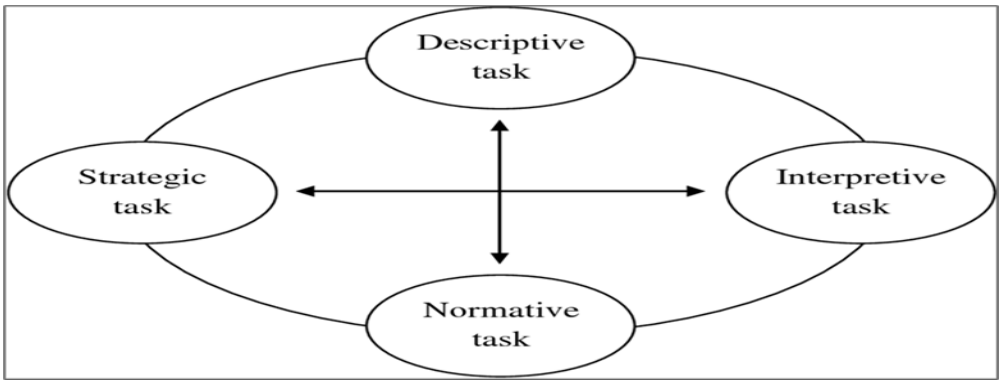

Figure 13. Session four handout two

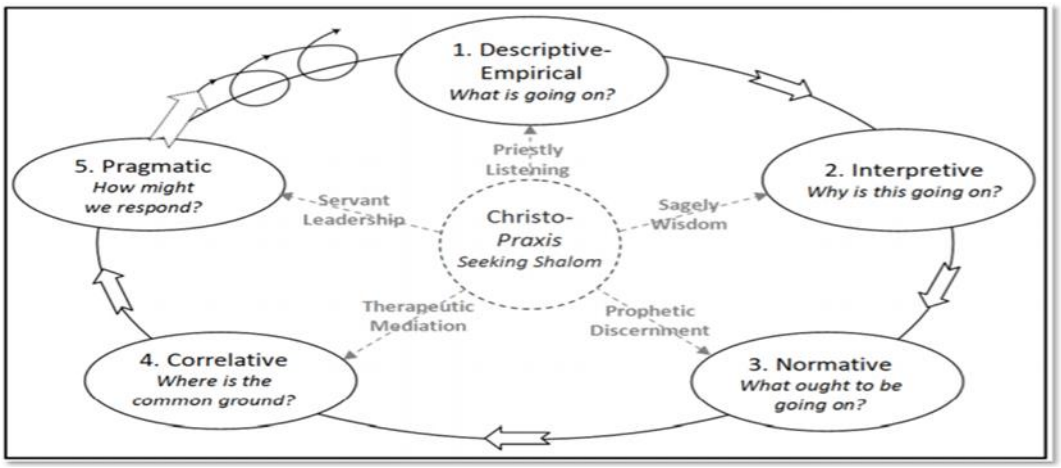

Figure 14. Session four handout three

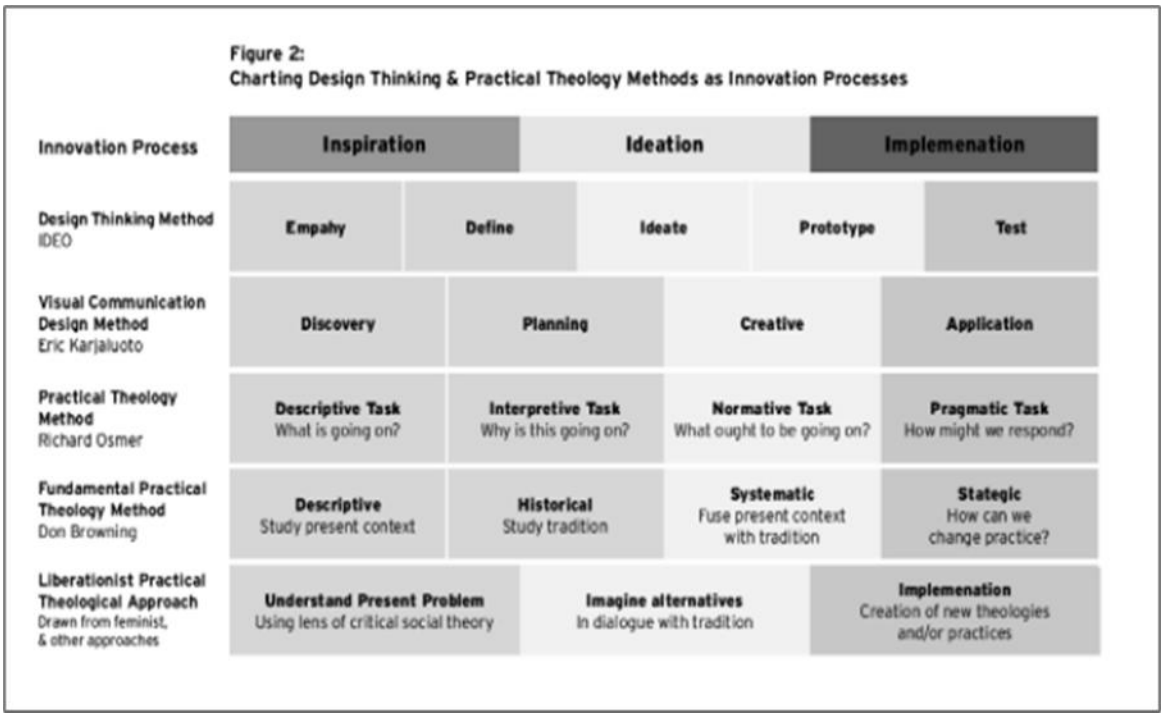

Figure 2:
Charting Design Thinking & Practical Theology Methods as Innovation Processes

Innovation Process	Inspiration		Ideation		Implemenation
Design Thinking Method IDEO	Empahy	Define	Ideate	Prototype	Test
Visual Communication Design Method Eric Karjaluoto	Discovery	Planning	Creative		Application
Practical Theology Method Richard Osmer	Descriptive Task What is going on?	Interpretive Task Why is this going on?	Normative Task What ought to be going on?		Pragmatic Task How might we respond?
Fundamental Practical Theology Method Don Browning	Descriptive Study present context	Historical Study tradition	Systematic Fuse present context with tradition		Stategic How can we change practice?
Liberationist Practical Theological Approach Drawn from feminist, & other approaches	Understand Present Problem Using lens of critical social theory		Imagine alternatives In dialogue with tradition		Implemenation Creation of new theologies and/or practices

Figure 15. Session four handout four

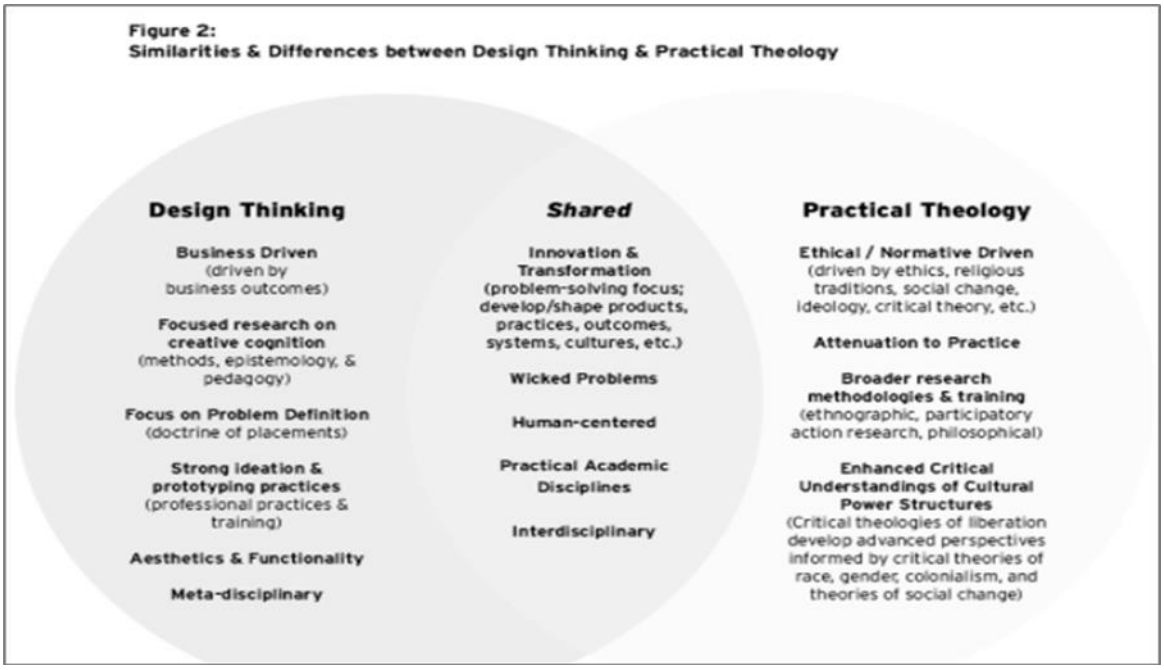

Figure 2:
Similarities & Differences between Design Thinking & Practical Theology

Design Thinking

Business Driven
(driven by business outcomes)

Focused research on creative cognition
(methods, epistemology, & pedagogy)

Focus on Problem Definition
(doctrine of placements)

Strong ideation & prototyping practices
(professional practices & training)

Aesthetics & Functionality

Meta-disciplinary

Shared

Innovation & Transformation
(problem-solving focus; develop/shape products, practices, outcomes, systems, cultures, etc.)

Wicked Problems

Human-centered

Practical Academic Disciplines

Interdisciplinary

Practical Theology

Ethical / Normative Driven
(driven by ethics, religious traditions, social change, ideology, critical theory, etc.)

Attenuation to Practice

Broader research methodologies & training
(ethnographic, participatory action research, philosophical)

Enhanced Critical Understandings of Cultural Power Structures
(Critical theologies of liberation develop advanced perspectives informed by critical theories of race, gender, colonialism, and theories of social change)

Figure 16. Session four handout five

Session Five

The fifth session started off with prayer and a recap of the fourth session. I designed this session to address the fourth pillar or the need to be open to creative and innovative change through a universal change theory. Session five's topic was Lewin's Change Theory. Lewin's Change Theory is a staple of group dynamics. This session dealt with applying a theory that is not necessarily church driven. This process is a process that was applied more in the business world or corporate world. This session was a very proactive session because I used this session to do some vision casting for the future. I began by asking the participants to imagine that we were a Fortune 500 company such as Facebook, Google, Amazon, or Apple. I instructed them to think in those terms because that will allow us to dream big and not small. The discussion started with the elements of Lewin's Change Theory, which are unfreeze, change, and freeze. I designed the worksheet below, entitled Lewin's Change Theory worksheet, to help physically write out a plan of action for the future (Figure 17). I asked each participant to critically think about what changes can be made that will produce a more effective church in their opinion.

Lewin's Change Theory Worksheet

1. What do we need to UNFREEZE in our church?_____
   _____
   _____
   _____
   _____
   _____
2. What do we need to CHANGE in our church? _____
   _____
   _____
   _____
   _____
   _____
3. What do we need to REFREEZE in our church? _____
   _____
   _____
   _____
   _____
   _____

Figure 17. Lewin's Change Theory worksheet

The takeaways from this session include the fact that many times, we fail to look at church ministry with visionary eyes of what the church can become. Also, growth and renewal fail to just happen; you must strategically plan for the growth and renewal. The church must be intentional about the things that need to correction and change. The church needs a written plan of what works and what fails to work. The church needs a written plan of the desired path for the future.

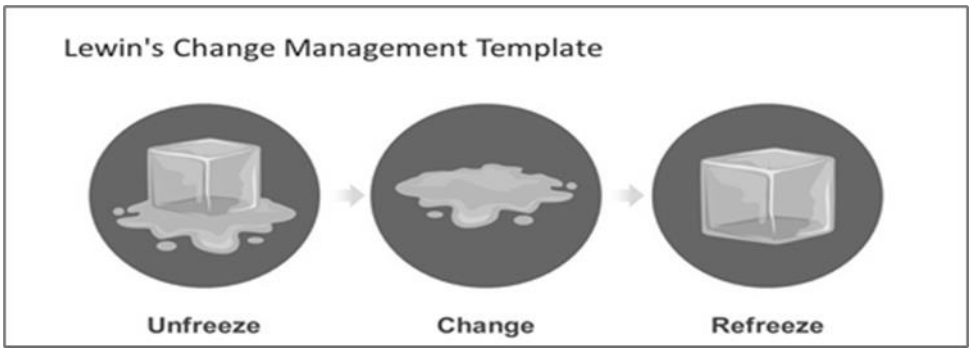

Figure 18. Session five handout one

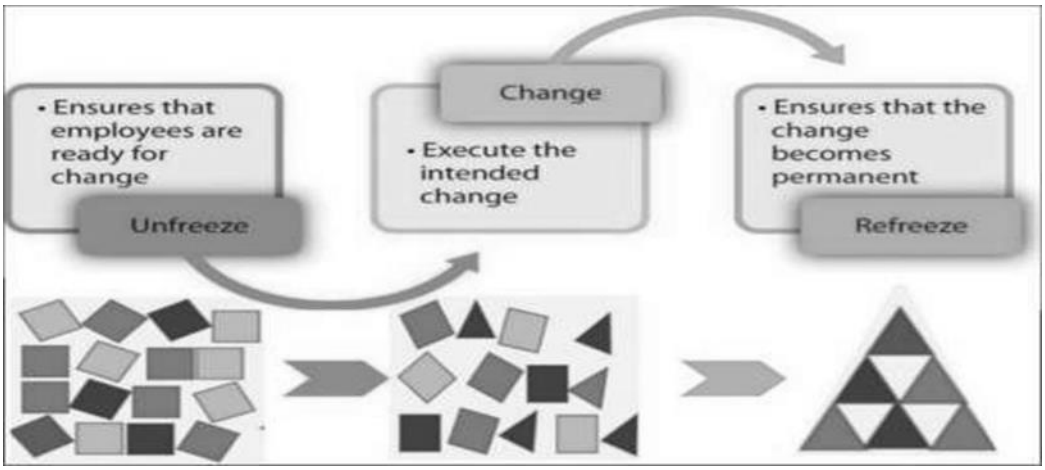

Figure 19. Session five handout two

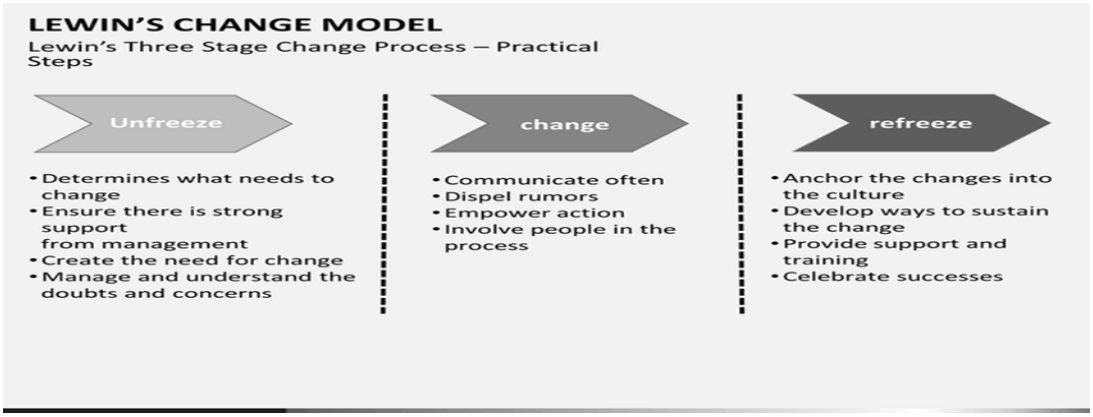
LEWIN'S CHANGE MODEL
Lewin's Three Stage Change Process – Practical Steps
Unfreeze
• Determines what needs to change
• Ensure there is strong support from management
• Create the need for change
• Manage and understand the doubts and concerns
change
• Communicate often
• Dispel rumors
• Empower action
• Involve people in the process
refreeze
• Anchor the changes into the culture
• Develop ways to sustain the change
• Provide support and training
• Celebrate successes

Figure 20. Session five handout three

Session Six

The sixth session began with prayer and a recap from the fifth session. This session was all about assessing everything that we discussed in the past five weeks. The objective was to give the post-test and then have discussion on what they learned. This was very important because this is where we would get our qualitative data on how the study impacted the participants. After giving the post-test, the goal of this session was to write out individual and corporate vision statements that would guide our next season of ministry. The questionnaire below was given to each of the participants as they were

given a chance to dream and write down a new vision statement and plan for future ministry (Figure 21).

What individual goals do you want to reach as a Christian?_____

_____

_____

What individual goals do you want to reach as a church member?_____
_____
_____

What goals would you like to see the church reach as a whole?_____
_____
_____
What would be a good individual vision statement for you?_____
_____
_____
What would be a good individual vision statement for your ministry?_____
_____
_____
What would be a good individual vision statement for the church?_____
_____
_____

Figure 21. Session six questionnaire

The biggest takeaway from this session was the completion of this assignment. This assignment helped the participants to forecast the future. This step was about preparing the participants to actively be part of the new change that the church would experience. The excitement was high as the participants dreamt of a better future for the church. This level of excitement was missing from the leadership of the church. In this session we also talked about which session out of the five previous sessions were their favorite sessions. I wanted to know which session made the biggest impact on them. I heard several different answers given and different reasons why a particular session stood out.

Summary of Learnings

At the beginning of this project, I hypothesized that if the leaders of First St. Peter went through a training model for six weeks that it would prepare them and the church to experience a new level of church renewal that would lead to more effective ministry. The control group of twenty leaders was a very diverse group. This control group consisted of some older members who had been a part of the church from their childhood and early history. Some participants in the control group were those that had not grown up in the church and did not have the historical ties as the other members. Then there was a last group of younger, newer members that had joined recently and did not carry the wounds of the older members. Tables 2-11 hold important demographic information.

Table 2. Results of demographic survey[2]

Age	Number
5-19 years	0
20-27 years	0
28-35 years	1
36-45 years	2
46-55 years	6
56-67 years	7
68-78 years	4
79 and over	0

Table 3. Gender breakdown[3]

Gender	Number
Male	5
Female	15

[2] These results show that the leadership of the church is not diverse in age and most of the leadership is between 46 and 78 years old.

[3] This breakdown that there is a large slant toward female leadership in our church.

Table 4. Highest level of education completed[4]

Highest level of education completed	Number
Some High School	0
High School Graduate	10
Some College	1
Bachelor's Degree	8
Some Graduate Study	0
Master's Degree	1
Doctorate Degree	0

Table 5. Income demographics[5]

Income	Number
$5,000-$20,000	
$21,000-$30,000	5
$31,000-$45,000	5
$46,000-$60,000	6
$61,000-$90,000	4
$90,000 and over	

Table 6. Years of membership[6]

How long have you been a member of First St. Peter AME Church	Number
0-5 years	3
6-10 years	1
11-15 years	5
16-20 years	1
21-25 years	
26 and over	10

[4] This table shows that about half of the participants have high school level education and the other half post high school levels.

[5] These demographics show that we had a good mix of income makers. The group was equal in size in four income groups. We have no wealthy people in the church. It is a lower middle to middle class church.

[6] This table shows that about half of the members that have been there a very long time comprise the leadership. These members witnessed everything that the church experienced. Then we have a small group that saw much and a small group that is fairly new.

Table 7. Leadership experience[7]

How much leadership experience do you have?	Number
0-5 years	8
6-10 years	3
11-15 years	3
16-20 years	2
20-24 years	2
25+ years	2

Table 8. Experience leading a team[8]

Do you have experience leading a team?	Number
Yes	12
No	8

Table 9. Number of members of the church during the split[9]

Were you a member of the church during the church split?	Number
Yes	10
No	10

Table 10. Officer breakdown[10]

Are you an officer in the church?	Number
Yes	19
No	1

Table 11. Ordained minister breakdown[11]

Are you an ordained minister?	Number
Yes	1
No	19

One thing I discovered was that many of these members failed to hold leadership positions in their jobs, and the church was the only place that they were in leadership. For

[7] This table shows that most of our leadership is very new to leading. Many of them were never put in leadership jobs before.

[8] This table shows that most of the group has a led a team at one time or another.

[9] This table shows that half of this group was a part of the church at that time and half were not.

[10] This table shows that most of this group are officers in the church.

[11] This table shows that most of this group are not ordained ministers.

those participants who were leaders on their secular jobs this is very important. They had a certain understanding of leadership that other participants failed to have. Initially, I created thirty-five questions and gave them to the control group at the beginning of the project, and those same questions I issued at the very end of the project. The purpose of these pre- and post-test questions was to study and detect any variance in their responses after their participation in the project. The pre and post-test findings are below.

Table 12. Pre-test survey results

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1)I believe many churches are stuck and stagnant		6	8	6	
2)I believe many churches are ineffective		5	5	7	3
3)I have a good understanding of church renewal			6	8	6
4) I understand the leadership concepts in Exodus 18			7	7	6
5)I understand the vision of my local church	1	6	6	5	2
6) I understand the purpose and mission statement of my church	2	7	7	2	2
7) I understand the purpose of a church leadership team		10	5	5	
8) I understand the qualities of a leader		8	6	4	2
9) I understand the definition of ministry	1	8	5	4	2
10) I understand the effects of hurt on a church	2	8	4	6	
11) I understand the purpose of pastoral leadership	2	10	5	3	
12) I believe the church can grow into a more effective church	4	14	2		
13) I understand the contributions of Richard Allen to church renewal		5	8	7	
14) I understand the contributions of John Wesley to church renewal		2	6	6	6
15) I understand the discipline of Practical Theology			4	8	8
16)I understand the discipline of Lewin's Change Theory			4	8	8
17) I believe leaders must be born to lead		5	5	5	5
18) I believe leaders can be developed over time		5	5	5	5
19) I believe leaders must come from a lineage of leadership		5	10	5	
20) I believe leaders should support the vision of the church	5	15			

21) I believe leaders should work hard			5		
22) I believe leaders should inspire those that they lead	5	10	5		

Table 13. Post-test survey results

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1)I believe many churches are stuck and stagnant	7	7	3	3	
2)I believe many churches are ineffective	7	7	3	3	
3)I have a good understanding of church renewal	6	7	4	3	
4) I understand the leadership concepts in Exodus 18	3	14	3		
5)I understand the vision of my local church	5	5	5	5	
6) I understand the purpose and mission statement of my church	5	5	5	5	
7) I understand the purpose of a church leadership team	10	10			
8) I understand the qualities of a leader	5	12	1	2	
9) I understand the definition of ministry	7	7	5	1	
10) I understand the effects of hurt on a church	10	7	3		
11) I understand the purpose of pastoral leadership	12	8			
12) I believe the church can grow into a more effective church	4	14	2		
13) I understand the contributions of Richard Allen to church renewal	12	8			
14) I understand the contributions of John Wesley to church renewal	12	8			
15) I understand the discipline of Practical Theology	6	8	4	2	
16)I understand the discipline of Lewin's Change Theory	6	8	4	2	
17) I believe leaders must be born to lead		2	3	7	8
18) I believe leaders can be developed over time	15	5			
19) I believe leaders must come from a lineage of leadership				10	10
20) I believe leaders should support the vision of the church	15	5			

21) I believe leaders should work hard	15	5			
22) I believe leaders should inspire those that they lead	12	6		2	

The analysis of the pre-test and post-test survey shows growth of the participants in the control group. The first sixteen questions in this survey deal specifically with the content of this training manual. I based these survey questions on the pillars and sessions foundational to this project. Positive gain from the participants shows that they learned about these topics during the sessions and their perspectives and knowledge levels changed. The data shows growth in the areas of specificity such as knowing the theory of Richard Osmer and foundation of Practical Theology, understanding the theory of Kurt Lewin and his change theory, identifying the leadership concepts of Exodus chapter eighteen, and understanding the contributions of Richard Allen and John Wesley along with their connections to Methodism.

Other areas of growth that I identified was the growth of the participants when it came to the hurt and wounds of the church. This study allowed for the participants to dig deeper into the history of the church split than they had previously. This forum gave them a chance to analyze their feelings and talk through the pain in ways that they failed to do previously. Questions one through three and nine through twelve were the survey questions designed to gauge the movement of the participants concerning the hurt and health of the church.

In addition, I discovered that there was a very distinct difference of attitude between the participants who were members during the church split than from the members who came after the church split. The participants who came after the church split had a much more positive attitude about the ministry and direction of the church.

The members who went through the church split still hesitated to erase the past and make way for a new template. Those participants who were newer to the church were much more open to pastoral leadership and creating a new ministry template for the future.

Another point of note is that the material that was biblical and theological was beyond the comfort level of the participants. They were not very familiar with the higher level historical and theological information presented in the training. The strength of this project is that it outlined a specific plan of study for churches to prepare them church renewal. Every session was on point and very impactful in the training of the leaders to move in a new direction. I learned that this is more of a training model that prepares churches for their next implementation steps. I originally started this project with the intention for this project to take churches through the renewal process, but I learned that this project fails to accomplish that goal. This project helps churches to deal with where they are and helps them to repair the hurts and wounds from their past. It helps them to do self-examination and begin to right the wrongs. This project helps churches reconnect the pastor and helps the clergy to reconnect to develop an effective leadership team in the church. This model helps to change the psyche of the church by studying church history role models and trailblazers. It helps churches rediscover their purpose through theological discovery. This project takes churches on a study to help them identify their theological premise. Every church has a theology, but it probably was never identified. That is the strength of this project; it helps the church to actively identify their theological purpose and premise.

The weakness of this project is that it walks the group through the actual renewal steps. This project helps churches to examine past hurt and then build them a new solid

foundation. The weakness is that it fails to go further in outlining numerous steps that walk churches through their actual renewal process. Another weakness is that churches may look for the next steps and this project fails to provide those steps. The participants agreed that the training was needed and very valuable. They thought that every church could benefit from this type of training. Overall, I had a good experience in this project. I learned that I struggled with procrastination throughout the project. The project showed me that you must prepare ahead of time to be a good researcher. More time would allow me to prepare my participants for the study ahead of time and would allow me to be more detailed in my session. Overall, I felt like I presented good information to the participants and exposed them to knowledge that they never heard.

Conclusion

In concluding this work, I truly understand the importance of building a training model that will prepare churches for renewal. As clergy and pastors, it is our responsibility to ensure that our churches are adequately prepared to do the work of ministry. As we look around the landscape of the world, we see the dwindling impact of the church. Those of us who grew up in the church know what the church did for us. The church for me was very pivotal. Everything that I am today is because of what I gained from being in the church. I developed my oratorical skills in the church. I developed my singing skills in the church. I developed my knowledge of history in the church. This project helped me to see that when I was a part of a more effective church, I learned more and gained more. When my church went into lulls and non-effective seasons I withdrew from the church.

So, this project was designed to help every church become a productive and effective church. This will in turn impact communities and cities like never. I grew up in a denominational system and I saw the need for churches to experience renewal. I saw the need for churches to be resuscitated. I believe that every church can be renewed and set on fire with the right training. My desire is that this project becomes that training. This new level of effective ministry requires a different mindset. I originally entered the project with the intention to build a model that led churches through the renewal process. During the implementation I discovered that this project is more suited as a training model that prepares churches for the renewal process. Each session became a part of the training process.

I have great enthusiasm on what this project can become. My goal is to use this project in two different formats. First, I will use this training as a workshop session for churches and denominations. It will be branded as a six-week training session that will help churches prepare for the change they need to become more effective. The key word will be preparation. This session prepares churches. It helps them to work through the difficult things that held them back. As a workshop training, it will have to be constrained to the time frame allotted to me, which could an hour-long session or a full day session. The benefit of this training is that it will be hands-on and interactive. The participants will complete handouts and surveys as the session continues. The second format of this training will be a book and a workbook. I want to publish a book and workbook that each church or denomination can purchase and go through the training on their own. This can be a six-week session through which each pastor can take a church.

Lastly, I want build on my project. After the book and workbook, I desire to create a Part II. Part II would be that actual implementation steps that every church would take to go through the renewal process. It would involve steps to do a demographic survey of the areas surrounding the church and it would target all schools and community centers around the church. This second part would also examine and revamp every ministry of the church while also examining the worship experience live and in person. It would further examine the music ministry of the church and determine if the setting of the church was conducive to growth. It would look at the children's, youth, and young adult ministries of the church and it would see if a social justice arm of the church exists. This would be the actual leg work that this project failed to cover. Overall, I loved this project on church renewal; it is very meaningful and can be the beginning of a new set of tools that churches can use to impact the Kingdom of God.

APPENDIX A

LEADERSHIP DEVELOPMENT EVENT FLYER

LEADERSHIP DEVELOPMENT EVENT FLYER

FIRST ST. PETER AME CHURCH
SIX WEEK WORKSHP
DEVELOPING A TRAINING MODEL THAT PREPARES CHURCHES AND LEADERS FOR MINISTRY RENEWAL

SIX WEEK TRAINING COURSE

HELD AT FIRST ST. PETER AME CHURCH

REV. MARCUS GREEN, PRESENTER

APPENDIX B

LEADERSHIP DEVELOPMENT TRAINING CONSENT FORM

Leadership Development Training Consent Form

The Purpose of Dissertational Research of Marcus Green

The purpose of this Focus Group and the nature of the research have been explained to me.

I consent to take part in a focus group about my experiences and suggestions regarding A Training Model that prepares churches and leaders for Ministry Renewal.

My participation is voluntary. I understand that at any given time I am free to depart from this focus group.

None of my experiences or thoughts will be shared with anyone outside of the research that Marcus Green will perform. The information that I provide during my participation in this focus group will be accompanied with the answers of all the other participants in order that my identity can remain anonymous.

I understand that all information that will be gathered during the time of this focus group will become the sole property of Marcus Green.

I agree that by signing this consent form, I acknowledge that I have read, understand and agree with the terms as explained. Even though this consent form bears my signature, I understand I have the right to withdraw entirely without explanation and at any time.

_____ _____

Please Print Date

_____

Signature

_____

APPENDIX C

LEADERSHIP DEVELOPMENT PRE- AND POST-TEST SURVEY

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I believe many churches are stuck and stagnant					
2) I believe many churches are ineffective					
3) I have a good understanding of church renewal					
4) I understand the leadership concepts in Exodus 18					
5) I understand the vision of my local church					
6) I understand the purpose and mission statement of my church					
7) I understand the purpose of a church leadership team					
8) I understand the qualities of a leader					
9) I understand the definition of ministry					
10) I understand the effects of hurt on a church					
11) I understand the purpose of pastoral leadership					
12) I believe the church can grow into a more effective church					
13) I understand the contributions of Richard Allen to church renewal					
14) I understand the contributions of John Wesley to church renewal					
15) I understand the discipline of Practical Theology					
16)I understand the discipline of Lewin's Change Theory					
17) I believe leaders must be born to lead					
18) I believe leaders can be developed over time					
19) I believe leaders must come from a lineage of leadership					

20) I believe leaders should support the vision of the church					
21) I believe leaders should work hard					
22) I believe leaders should inspire those that they lead					

APPENDIX D

LEADERSHIP DEVELOPMENT PRESENTER EVALUATION

Leadership Development

Presenter Evaluation

Please take your time to complete this evaluation. Use the scale to respond to each question. Please indicate your response with a check

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) Presenter objectives clear					
2) Presenter objectives met					
3) Presenter was well-prepared					
4) Presenter spoke clearly/effectively					
5) Presenter exhibited a good understanding of the topic					
6) Presentation done in a way that engaged the audience					
7) Organized and easy to follow					
8) Presenter started and ended on time					
9) Time for presentation use effectively					
10) Presenter voice was clear with good pace					
11) Presenter was professional and confident					

mark (√).

COMMENTS

-PROS

-CONS

APPENDIX E

DEMOGRAPHIC QUESTIONNAIRE

DEMOGRAHIC QUESTIONAIRE

1. Age
    a. 5 – 19 years
    b. 20 -27 years
    c. 28 – 35 years
    d. 36 – 45 years
    e. 46 – 55 years
    f. 56 – 67 years
    g. 68 -78 years
    h. 79 – + years
2. Gender
    a. Male
    b. Female
3. Highest Level of Education Completed
    a. Some High School
    b. High School Graduate
    c. Some College
    d. Bachelor's Degree
    e. Some Graduate Study
    f. Master's Degree
    g. Doctorate Degree
4. Income
    a. $5,000 - $20,000
    b. $21,000 – $30,000
    c. $31,000 - $45,000
    d. $46,000 - $60,000
    e. $61,000 - $90,000
    f. $90,000 - +
5. How Long Have You Been a Member of First St. Peter AME Church?
    a. 0 – 5 years
    b. 6 – 10 years
    c. 11 – 15 years
    d. 16 – 20 years
    e. 21 – 25 years
    f. 26 and over
6. How Much Leadership Experience Do You Have?
    a. 0 -5 years
    b. 6 – 10 years
    c. 11 – 15 years
    d. 16 – 20 years
    e. 20 – 24 years
    f. 25 - + years
7. Do You Have Experience Leading a Team?
    a. Yes
    b. No

8. Were you a member of the church before the church split?
    a. Yes
    b. No
9. Are You an Officer in the Church?
    a. Yes
    b. No
10. Are you an Ordained Minister?
    a. Yes
    b. No

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